

There bygyneype pistles & lessons
of ye oolde lawe pat be red in pe
churche by al pe zeer aft^r ye vse
of salisbury ye furste friday pistle
in aduent. **I**saie pe. li. c.

The lord god seip yese yig
is. Herp me ze y^t such y^t
pat is iust. & seke ze ye
lord / take ze hede to ye
god. fro whenes ze be fallen don.
& to ye cause of ye lake. fro whiche
ze ben latt don / take ze hede to abra
ham zoure fadir. & to sare y^t child
de zou / for I depide hi oon. & I bless
de hi. & I multiplide hi / perfore ye
lord schal conforten hyon. & he schal
conforten alle ye fallingis yof. &
he schal sette ye desert yof as de
lias. & ye wildernesse yof. as a gar
dyn of ye lord / zoe & gladnesse
schal be founde yne. ye toige of y^a
kings & ye voce of heringe / in ye

ple take ze hede to me: & my ly
nage here ze me / for why a lawe
shal go out fro me: & my do shal
reste into ye lyt of peples / my iust
man is myz. my sayour is gon
out: & myn armes schulen deme
peples / his schule abide me. & sch
ulen suffre myn arm / reysip zou
re zen to heuene: & seep vnder
erpe bynepe / for why heuens schul
en melte away as smoke: & ye er
pe shal be alto broken as a clow /
& ye dwelers þ' of: schule pishe
as pese pigs / but myn helpe shal
be wipoute ende: & my ryzfulnesse
shal not faile / ze peple þ' knowe
ye iust man here me: my laue is
in ye herte of hē / wyle ze drede ye
scheuschyp of mē: & drede ze not
ye blasfemes of hē / for why a wo
rm shal ete hem so as a clow: & a
mouste shal deuoure hem so as

Wolle / but myn helpe shal be.
into geiſaciouns of geiſaciouns /
pe ſecunde wedniſday piſtle of ad-
The lord ſuent / Zacarie. viij.
god of oſtis ſeiþ peſe viſ-
is / I am turned agen to ſyou: & I ſc
hal dwelle in pe myddil of ierlm
& ierlm ſchal be clepid aſtee of
treuþe: & pe hyl of pe lord. ſchal
be clepid an hyl halowid / pe lord
of oſtis: ſeiþ peſe viſis / 3it elde me
& elde wyȝmen ſchulen dwelle i pe
ſtretis of ierlm: & pe ſtaf of mī in
his hond for pe multitude of zee-
ris / and pe ſtretis of pe aſtee ſchulē
be fulfild wip infāntis: & may-
rē's pleyinge in pe ſtretis of it / pe
lord of oſtis ſeiþ peſe viſis / pouȝ
it ſchal be ſeen hard biſore pe ȝe
of pe reliſs of þis peple in þo dai-
es ſeiþ pe lord of oſtis: wheȝ by
fore myn ȝen it ſchal be ſeē hard

sey ye lord of oostis / ye lord of oost
18. sey yese vigis / lo I schal saue
my peple fro ye loud of ye est. &
fro ye loud of goinge dou of ye suue.
& I schal bringe hem. & yei schulen
dwelle in ye myddil of ierlm. &
yei schulen be into me a peple. &
I schal be to hem into a god. & in
trewe & in rithnesse. sey ye
lord almyghty. *The secounde friday pul-*
le of aduent. Laue. xii. c. //

The lord god sey yese vigis
vpon vi wallis ierlm I ha
ue ordeyned kepis. al day & al nyght
wipoute ende. yei schule not be
stille. ze y^t penken on ye lord. be
not stille. & zeue ze not silence to
hi. til he stablisheth & til he sette
ierlm preisynge in erpe. ye lord
fivox i his ryt hond. & i pe arm of
his strengpe. I schal no more zeue
vi whete. mete to vi enemyes. &

2
alieue cones. schulen not drynke vi
wyn. in whiche pou hast traueild
for pei pat schule gadre it to gidre:
schule it. & schule herie pe lord / &
pei pt beren it to gidre: schulen
drynke in myn holy forzerdis
passe ze. passe ze by pe zatis: make
ze redy wey to pe peple / make ze
a playn pay. & chese ze stoonen: &
reyse ze asynne to peple / lo pe lord
made herd: in pe laste partis of pe
erpe / seie ze to pe douztir of syō / lo
vi sauour comen. lo his mede is
wip hit: & his werk is bifoze hi / &
pei schulen clepe hem pe holy pe
ple: azen bouzt of pe lord / forlope
pou schalt be depid acite souzt. &
not forsaken. *pe yride wednis
day lestou of aduent / Isaie. y. c.*

I *21* / vo dines ysaie pe pfete
seide. And per schulen be
pe last dines bifoze maad redy: pe

moūt of þe hous of þe lord in þe
coppe of moūteynus / & it schal be re-
rid out vpon hillis. & alle heþene
me schulen flouwe to hi. & manye
peþis schulen go & schule seie / co-
me 3e stize we to þe hyl of þe lord.
& to þe hous of god of jacob / & he
schal teche vs his weies. & we sch-
ule go i þe papis of hi / for whi þe
laube schal go out of syon. & þe
word of þe lord fro ierlū / & he sc-
hal deme heþe me. & he schal re-
preue manye peþis / & þei schu-
len welle to gidre her swerdis i
to scharis. & her speris into fischis
or lipis / folk schal no more reise
swerd azen folk. & þei schulen no
more be haūnd to bateile / come
3e þe hous of jacob. & go we i þe
lyt of þe lord oure god. **¶** **ve pi**
stle on þe same wednec
day of aduent ¶ i saie. vy. c. //

The lord spak to acaas leuige.
 are you to pee asingne of vi
 lord god ito pe deype of helle: or ito
 pe hye above / 7 acaas seide / I sch
 al not arr. 7 I schal not tempte pe
 lord / and isaie seide / yfoure pe hous
 of damp here ze / where it is lital
 to you for to be diseseful of men.
 for ze ben diseseful also to my god:
 for vis pig pe lord hi silf schal
 zeue asingne to you / lo a burgyne
 schal conserue 7 bere asone: 7 his
 name schal be depid emanuel /
 he schal ete botir 7 hony: pat he
 kenne reprene puel 7 these good
 ye pistle o ye *friday of ad*

The lord *quent. 7 saie. xi. c.*
 god seip pese pigs. 23eerd
 schal go out of pe roote of jesse:
 and a flour schal stye on pe roo
 te of it / 7 pe spirit of pe lord sc
 hal reste on hi. pe spirit of wilsto

and of vnderstandinge. þe spirit of
counseil & of strenkþe. þe spirit of kün-
nyng & of pitee: & þe spirit of dre-
de of þe lord. schal fulfille hi / he schal
not deme by þe sȳt of men: neȳþ
he schal reþne eȳ conuicte. bi þe
heringe of eris / but he schal deme
in rythfulnesse þore men: & he schal
reþne in equite. for þe mylde men
of erpe / & he schal synge þe loud w^t
þe zeerd of his mouþ: & bi þe spirit
of his lippis. he schal sle þe wickid
man / & rythfulnesse schal be þe gur-
dil of his leendis: & few schal be þe
gurdil of his reynes / *þe firste les-*

son on þe viijde Saturday of ad-
uent. þe which is þe Flaie. xij.

In 22 þo daies. 3e schule crie to
þe lord. fro þe face of þe trou-
bler: & he schal sende a saupour to
hem. & afore fixter p^t schal deliuer
hem / & þe lord schal be knowe of

4
egypt. & egyptians schule knowe ye
lord in yat day / & yei schule worshi-
pe hi in sacrificis & ziftis: & yei schu-
le make avowis to ye lord. & yei
schulen paie / & ye lord schal smyte
egypt wip awoûde: & schal make
it hool / & egyptians schulen turne
azen to ye lord: & he schal be ple-
sid in hē / & he schal make hē hool:
ye lord oure god / *ye. ii. lesson of ye*

saturday of aduēt. Isaie. lxxv.

The lord god seip yese yigis /
ye forsaken iudee. & wip out
wey schal be glad: & wildurnesse schal
make ful out joie: & schal flou-
re as alhe / it burounynge schal
buroune: & it glad & ppreisye schal
make ful out joie / ye gloxie of ye
liban is zouen to it / ye fayrnesse
of carmel & of saron / yei schulen
se gloxie of ye lord: & ye fayrnesse
of oure god / coufore ze dūlid hōdis:

..
A.

7 make 3e stronge feble knees /
seie 3e men of litil coufourt. be 3e
coufourtid. 7 myle 3e drede / lo oure
god schal bypunge ye venaunce of zel
dunge: pat is our god hi self. schal
come 7 schal saue us / pane ye be
of blynde me schule be opened:
7 ye eys of deef me schulen be ope
pane a crokid ma schal skippe
as an hert: 7 ye tinge of donub
me schal be open / for whi watris
ben broken out in desert: 7 strems
in wildernesse / 7 p^t pat was drie.
is maad into apound: 7 ye priste
is maad into wellis of watris.
seip oure lord almyghty. **My. lesson**
o ye myn wednesday of aduent / la
he lord god seip yese yingis **41**
pon pat p^tchist to syon: stye
on an hys hil / pou p^t p^tchist to ier
lm: enhance yi voice in streukpe
enhance p^t myle pou drede / seie p^t

5
to pe citees of judee: lo 3oure god/
lo pe lord god schal come i streng-
pe: & his arm schal holde lordschip/
lo his mede is wip hi: & his werk
is bifoze hi/as a scheperde he schal
fede his flok: he schal gadre lambe
in his arm / & he schal reise in his
bosum pe lord oure god / *my. lesson. 11.*

o pe lord god of aduēt / isaie. xlv. a.

The lord seip pe se pringis. to
my crist cyrus whos rythod
I took: pat I make suget folkis by
foze his face. & turne pe backis of
kyngis / & I schal opene zatis bifoze
hi: & pe zatis schulen not be dolid/
I schal go bifoze pee: & I schal make
loib pe glorious me of erpe / & schal
alto breke brasene zatis: & I schal
breke to gude iren barnis. & I schal
zeue hid tresouris to pee. & prynp
pringis of prynptees: pt pou wite
pat I am pe lord. pat clepe pi name

god of israel: for my seruānt iacob
7 israel my chosene / 7 i depēde pee
by pi name: i liknete pee, 7 p^r kne
not me / i am pe lord. 7 p^r is no mo
wipoute me is no god / i haue gnd
pee: 7 p^r kne is not me / p^r pei p^r bē
at pe usynge of pe sūne. 7 pei p^r bē
at pe west knowe: p^r wipoute me
is no god / i am pe lord. 7 noō of god
is / for myng lht 7 makīg derknes.
makynge pees. 7 for myng
i am pe lord: donge alle pese p^rgis
heuenes sende ze out dew fro aboue.
7 cloudis reyne aūst man / pe erpe
be opened. 7 bynge for p^r pe saup
our p^r is aūst: 7 rīthfulnesse be bo
rū to gode. i pe lord haue maad
hī. *pe fīfpe lēssōn of pe sabbatidāy*
2 po dāies in aduēt / daniel. 11.
an aūgel of pe lord cam dōū. wip
azarie 7 his felows in pe furneis:
7 smoot out pe flāme of pe fier

6
fro þe furneis; & made þe myddis
of þe furneis: as þe wind of dew
blowinge / & þe flawme passide.
held out ou þe furneis: bi þis
alwytis / & brak out & brente wþ
of þe caldeis it fond bilidris þe fur
neis. & vthirly þe fier touchide not
hem. neip̃ made soȝ. neip̃ dide a
ny viȝ of disese / þanne þese þre
as of o mouþ. heriedē & glorified
god: & blessedē god i þe furnes
& seiden

*þe pistle of þe fourþe
wednesday of aduent Joel. ii.*

Ghe lord god seip þese viȝis
þou ze sonis of syon & glade
ze in þe lord god / þou we for he zaf to
þou a tēchere of rytibisnesse / & he
schal make to coure doū to þou.
mozow repn: as fro þe bigynnyng
& feeldis schulen be filhd wip whe
te: & þissowis schulē be plenteuous
in wyn & oile / And ze schulē wite.

for I ye lord your god: dwellige
in syon in myn holy hill / & ierlm
schal be holy: & aliens schule no
more passe þ by / & it schal be i þ
day. þat mounteyns schule drop
þe swetnesse: & lill hillis schule
flowe wip mylk & by alle þe ry
uers of juda. wattris schule go
out / and a welle. schal go out
of þe hous of þe lord: & schal mo
ste þe rein strem of pynnes / egi
t & schal be into dissolacioun: & ier
me into disert of perdition / for
þat þat þei diden wickedly to þe
sones of juda: & scheddē out mo
rent blood in her lond / ~~i her lond~~
& wip outen ende Jude schal be en
habited: & ierlm into generacioun
& into generacioun / & I schal dese
þe blood of hem. Whiche I den
fide not: & þe lord schal dwelle i
syon. fro þe world & til into þe

7
world / ye pistle on ye fourye fir
day of aduent / zacharie. ii. c.

Ghe lord seip yese yingis / dwyng
of syon here you & glade: for
io i come. & schal dwelle in ye myd
dil of yee. seip ye lord / many folk
is schulen be applyed to ye lord in
yat day: & yei schule be to me into
apeple. & i schal dwelle in ye myd
dil of yee / & you schalt wite: for ye
lord of oostis. sente me to yee / & ye
lord schal welde iuda into his pt
in ye lond halowid: & schal chese
yt ierlm / be edie fleisch stille fro
ye face of ye lord: he roos fro his
holp dwellinge place. seip ye lord
almyghty.

ye lessou on cristmas
se eue / iap. lxx. c.

Ghe lord god seip yese yingis
for syon schal not be stille. &
for ierlm schal not reste: til ye ty
me yat ye rytwisnesse go out of

lyt as schynyng. & his sayour as a la
unipe be tend / & heven men schule
se ye rytlyse man: & alle kyngis
yn nobley / & a newe name schal be
clepid to pee: y^t ye mouny of ye lo
rd nēpmede / & you schalt be acrowne
of glorie in ye hond of ye lord: And
a diademe of ye reume ī ye hond
of yⁱ god / you schalt no more be
clepid for saken. & ye lond schal no
more be clepid disolat: but yⁱ schalt
be clepid my wille in it / & yⁱ lond
shal be enhabited: for it pleside to
ye lord in pee. **In cristmalle mo
un ye furste lesson at ye furste
whiche lesson is signū in ye pulpit
yefurste veers of ~~two to gode~~
& ye laste of two to gode. but alle
ye myddil veers. oon signū oon
And anoth^r signū anoth^r / ye furste ve
ers of po y^t bē signū bi hem self:
is of ye text of isaie ye pfete / &**

ye an

pe anliberere is: as it were aglose
of pe text. & so it is bi & bi porou pe
lello of which p^r is pe. i. veers p^r is lūgū

Ischal seie p^rlyngis to god vo
row worldis. pe whiche hay
fourmed me wip his ryt hound: and
hay raūlomed me in pe cros. w^t pe
blood of his soue. **Now** luey pe fir
ste veers of po^r. p^r ben lūgū of oō
bi hī lūf. **Which is of pe text.** //

In the lessou of isaie pe profete:
in whiche p^rschyngis birpe of
crut is p^rfecied. pele pīgis seip pe lord
pe fadir pe soue pe holy gost: i whō
alle pīgis ben maad. bope lūe pīg
is & loue pīgis. pe peple p^r zede in
derknesslig: whom pe euenwe wip
tredheious gile. putte out of para
dise. & ledde hē wip hī by p^ralcom
into helle. say agreet lūt. i schoon
grote lūtis: bope at mydnyxt & vto
pe heide men. whāne mē diuellidē

in pe citre of schadowe of deep. hit:
hit euilastinge & oure vry azēbyge.
was vp to hē. O y^t wondrous burpe.
forsoye altil child borū to vs: but
he schal be greet ihū pe sone of god
& a sone of pe hize fadir is zouen to
us: for pe soieyn hize as it is seid
bifore & pncehede is maad on his
schuldur: for he schal gouerne heue
nes & feeldis & his name schal be
depid: messias. Sother. Emanuel.
Saboth. Adonay. wondrous: wote
of damp & cōseilour of god pe fa
dir y^t made alle pīgis god strong:
brekinge pe strengiste closuris of
helle & fadir of pe world to com
ynge: kyng almyty goūpnge
alle pīgis & prince of pees: by pe
worldis euilastinge his empur se
hal be multiplied: in ierlēm & in
unne & in samarie & noon eende
schal of his pees: here & ellis

9
where / 7 he schal sitte on pe sete of
damp: 7 on pe reibme of hi: and
y schal be no marke ne no term
of his reibme / y^t he conferme it.
ye wed of bileue 7 make it strong
in dom 7 in iustwisnesse. Whane
he schal come domesman to deme
pe world / fro heuue forp: gloxie
pisinge 7 jone bezolden vnto him
and til into wyoute ende: worpi
preisinge be luge vnto pe creato^r
of alle creaturis. fro est 7 west. no
2y 7 soup: alle creaturis. seie so be
it. ye seco^ude lessoⁿ at ye same

The lord isaie. 1^o
seip yese yigis / ye peple y^t
zede in derknesse say ageet lyt /
whanne me dwellede in pe cūtre
of schadowe of deep: lyt roos vp
to hem / forlope altil chuld is bo
2ū to us: 7 a lone is zouen to us
7 puceheed is maad on his schul

dre. & his name schal be depid wou-
ndurful. & counsellour. god strong. afraid
of pe world to conyge a prince of
pees / his empire schal be multipli-
ed. & noo ende schal be of his pees /
& he schal sitte on ye ~~re~~ sete of da-
uid. & on ye rekene of hi / y^t he con-
ferme it & make it strong in dom
& iustfulnesse. fro henne forp. & tu-
ito wip outen ende **ye lessou at ye**
crismasse day. Ilaie.

The lord seip pese vngis. **147. c.**
O spirit of ye lord ou me:
for pat he anoyntide me / he sente
me to preche poxe men. to telle
out to deboner me he sente me:
y^t I schulde lethe contrist men in
herte / & to y^tche to churche me for ze-
neuesse. & to dofid me opouynge:
& preche azeer plesable to ye lord.
& aday of venaunce to oure god / y^t
I schulde couforte alle weyhyng

men: pat I schulde putte confort
 to pe weylinge men in spon / 7
 7 zeue to hem a crowne for alkis.
 oile of zore for weylunge: amātel
 of pīsyngge. for pe spirit of mour
 nyngge / 7 per schulen be depid in
 it stronge men of rītblīshesse:
 plāūtyngge of pe lord to glorifiē /
 lo pe lord made herd in pēutmette
 of erpe / seie ze to pe douzter of sion /
 lo yi sauour comep. lo his mede
 wip hī. 7 his werk before hī / 7
 pe schulē depe hī an holy peple
 azen bouzt of pe lord.

pe teston
~~at the end of the~~ *on chynalle day.*
 The lord seip vese *of laie. ly.*

Gygis / for yis pig my pe
 ple schal knowe my name ī p^t
 day: for lo I my self p^t spak am
 p^t sent / ful faire ben pe feet of hī.
 pat tellp 7 p^tchp pees on hūlis
 of hī p^t tellp good: of hī p^t p^tchp

helpe & seip / sion vi god schal reg-
ne / pe voice of pi biholders / pei
wiltid pe voice: pei schulen herie
to gode for pei schule lewt ye to
ye: whane pe lord hap cuntid his
pe desert pigis eij forsake pigis
of ierlm. make ye ioie & herie ye to
gode: for pe lord hap confortid his
peple. he hap azen bouzt ierlm /
pe lord hap maad redy his holy
arme in pe yen of alle folwis: &
alle eendis of erpe schulen se pe
helpe of oure god / *pe pi alle o set*

Thurs day i. nist maste Gendeli

*W*ho dredip god. schal *esta. xv.*
to gode pigis / & who is l^t
holdinge of ~~wid~~ r^{ig}ibilnesse: schal
take it / & it schal mete to hi
as amodur worschipid / it schal
fede hi wip pe breed of luf & v
derstondinge. & wip watir of
holsum wisdom. it schal zene

11
drinke to hi / 7 it schal be fastned
to hi: 7 not be bound / 7 it schal
wip holde hi 7 he schal not be co
foundid: 7 it schal enhaunce hi ane
tis his neighbors / 7 in ye myddil
of ye church it schal opene his
moup: 7 ye lord schal ful fille hi
wth ye spirit of wisdom. 7 of vnd
standinge. 7 wip ye stoole of glo
rie it schal dore hi / myrre 7 ful
out joyunge. it schal tresoren upo
hi: 7 in euilastige name entage hi.
ye lord oure god

*ye pistle on
seint siluestre day Ecclesiasticus. Alms.*

In ye greet pit. whiche pleside
to god in hise dayes: 7 was
foude rightwile / 7 in ye tyme of wr
ayfulnesse: he was recoufilynge
y^e is noo foude lyk to hi: y^e kepte
ye laue of ye hye god / y^efore ye
lord porou his grete oop: hap 7
maad hi to were vp into his pe

ple/ he hap zouen to hi pe blessinge
of alle folkis: & he hap confermed
his testament on his heed/ he hap
koue hi in his blessingis. he hap
kept his myc to hi/ & he hap founde
grace before pe yen of pe lord. & he
hap maad hi greet in pe biholdig
of kyngis: & he hap zoue to him pe
crowne of glorie: he hap ordeyued
to hi pe euclastige testament. &
he hap zoue to hi pe greet pathod.
& he hap maad hi blissful i glorie.
to vse pathode in freedom: & to ha
ue preisyngt in pe name of him/
& to offre to hi pe worpi encense: to
pe smel of swetnesse. *¶ pe pistle on
pe Abelfye day. ¶ laic. lx. c. .i.*

Blesse pou ierlm. & be pou liztned.
for pi ljt is come: & pe glo
rie of pe lord is sprugen upo yee/
for lo pe derknessis schulen hile pe
erpe: & myst schal hile pepis/ but

ye lord schal rise on pee: & his glo-
 rie schal be seen in pee: & he pīe
 men schulen go in pi lūt: & he pī
 men schulen go in ye schyppinge
 of pi rīsyngē / reise pī ven ī āpas
 & se: alle pese men ben gadrid to
 gidre. pei bē comē to pee / pi soues
 schulen come fro fer: & pi dōntris
 schulen rise fro ye side / pāne pou
 schalt se & schalt flouwe: & pī herte
 schal woundre & schal be alargid:
 whāne pe multitude of ye see is
 cōuertid to pee. ye strengpe of he
 pīe is comen to pee / ye flouinge
 of camels schal hile pee: ye ledeis
 of dromodis of madian & of effa.
 alle men of saba schulē come brīg-
 inge gold & euſence: & telhinge he
 rīngē to ye lord. *ye pīsticō pēcūda*
in tīne pe vīg of xij day / isane. lx. c.
Rise pou ierlm and be pou lūtred..
 for pi lūt is comen / & c. *Take vis*

pisle on xij. day. & ze schul finde
it writū al out pe nexte pisle to
fore. **There luey now pe pisle**
ō pe vtas of xij day. .xv. c.

Eord my god I schal worlchipe
pee: & I schal zeue pilsunge to
pi name / whiche doist merueilous
pīgis / ym oold couleil be it maad
trewe. lord pi arm is passinge liz:
god of oostis coloure of hope. which
is enuynrouned wip glorie / ye dese
rt be it wel cherid: & ye wildirnes
se of jordan be in wel cherid / & my
peple schal be pe heipe of pe lord:
and ye magiste of god / & it schal be
gadnid to glorie. & raūcoumed bi god:
& syon schal come wip ~~euēlastinge~~
pilsunge & wip euēlastige gladnesse.
vpon his heed pilsunge & glad che
re / & I schal opene floodis in moū
teyns: & I schal breste founteyns in pe
myddis of feeldis. & I schal zetē ito.

ye erpe pristinige wipoute watris:
 ⁊ my child schal be enhyzed. ⁊ he schal
 be lifid up. ⁊ he schal be ful hy
 ze schulen draike watris in ioie. fro
 pe founteyn of pe saupour: ⁊ ze schu
 len seie in y^r day / be ze aknowe to
 pe lord: ⁊ in depe ze pe name of hi
 make ze pe vtues of hi knowen in
 peples. siȝe ze to pe lord: for he hap
 to merueilouſe y^rgis / schewe ze pe
 se y^rgis in al erpe: seip pe lord al
 myghty.

The pistle on aischwed

The lord seip yese. *in day / noel. 15.*
 y^rgis / be ze comitid to me in
 al zoure herte / in fastinge ⁊ weping
 ⁊ weilinge: ⁊ kerue ze zoure hertis
 ⁊ not zoure doyris / ⁊ be ze comitid
 to oure lord god: for he is beigne
 ⁊ merciful. patient. ⁊ of myche myȝt
 ⁊ abiding cyf forzeiwuge on ma
 lice / who woot if god be comitid
 ⁊ forzeue: ⁊ leue blessinge aft^r hi:

sacrifice & most sacrifice to oure god /
syngte ze wip a trūpe in syon: halowe
ze fastinge. & depe ze cunpenye / ga
dre ze to gidre ye peple. halowe ze ye
churche: gadre ze to gidre olde mē. ga
dre ze to gidre litil childre. & soukige
ye brestis / aspouse go out of his bed:
& a sponseste of his chaūbre / prestis
ye mynistis of ye lord: schulen we
pe bitwixe ye porche & ye auter: &
schule seie / lord spare you. spare y
peple: & zeue you not y^r eritage to
schenschip. yat nacouns he lord is
of hē / why seien yei among peplis:
wher is ye god of hē: ye lord loue
te gelouly his lond: & spare his
peple / & ye lord answere & seide
to his peple / lo I schal sende to you
whete & wyne & oile / & ze schule be
fillid wip po: & I schal no more ze
ue to you schenschip among hepi
men. seip ye lord almyty // **ye**

mistle on ye purstay nex after aisch
 in po daies. **Wednisdai.** **Isaie xxxv**
I lykuete ezechie til to ye deap/
 And isaie pe pforte pe sone of amos
 entride to hi & seide to hi/ ye lord se
 iw pese p̄gis/ dispose p̄i hous: for
 pou schalt die & pou schalt not ly
 ne/ & ezechie turnede his face to pe
 wal: & p̄iete pe lord & seide/ lord i bi
 seche: haue you mynde i biseche. hou
 i zede bifoze pee in treuue & i p̄fit
 herte/ & i dide p̄t. p̄t was good bifoze
 p̄i yen/ & ezechie wepte wip greet
 wepunge/ & pe word of pe lord w̄s
 maad to isaie & seide/ go v̄ & seie. to
 ezechie/ ye lord god of many p̄r fa
 der: seiw pese p̄gis/ i haue herd pi
 preier: & i say pi teenis/ & lo i schal
 adde on pi daies x̄v zee: & i schal
 deliue pee & pis citee fro pe hond
 of pe kyng of assirius/ & i schal de
 fende it. seiw ye lord almyghty. **pe**

pisles on ye friday next after asch

The lord **S**ibed mīday **S**are. lūm

a.

god seip yese pigis / orie you:
ceelle you not / as a trumpe ehan
æ pi voice: & scheue you to my pe
ple. her greet trefuallis. & to pe ho
us of jacob her synnes / for yei seke
me fro day into day. & yei wole kno
we my weies: as a folk y^t hap dō
rythfulnesse: & y^t hap not forsake
pe dom of her god / yei shen me
domes of rythfulnesse: & wole weye
to god / wly fasten we. & p^r wylde
it not: we meken oure soules
& you knowist not / lo zoure wil
is founden in ye day of zoure fastig /
& ze asken alle zoure detours. lo
ze faste to chydngis & styngis:
& smyte wy y^e fist wīdly / w
le ze faste as til to pis day: y^e zour
ay be herd an hy / w^hey such is
ye fastige whiche i chees: aman

to turnente his soule by day: wher
 to bynde his heed as a fetter: & to
 make redy a sak & aischer wher
 you schalt depe yis fasting: and
 a day acceptable to ye lord: wher
 yis is not more ye fastinge whi
 che I ches: vnder you ye byn
 dngis to gyde of vnpur. ey of
cruelte: relesse you burys pynge
 to u/teyie you hem fre y^t ven bro
 ku: & breke you ethe buryn/breke
 you breed to an hungry man: and
 bring in to y^r hous. ned y men
 & herioles/ whane you seest an
 lud man thile you h^t & dispise not
 y^r flesch/ y^rat is broprer cyue fyller
 pane y^r l^{yt} schal breke out as ye
 mowtyd: & y^rin helpe schal rise
 ful soone/ & y^r vntfulnesse schal go
 bfore y^r face: & ye gloxe of ye lord:
 schal gude yee/pane you schalt
 depe to help: & ye lord schal here/

you schalt are: & he schal sae / lo I am
p̄sent. for I am iustful y^e lord god //.
ye pistle on ye saturday next after
aſwedenesday. **¶** Laye. l. viii. c.

The lord god seip yese p̄gis /
if yon takist alwey a chayne
fro ye myddis of yee: & ceestist to
holte for y^e syngir: & to speke y^t
pat y^e profit y^e not / whāne y^e sche
dist out y^e soule to an hūgrī mā:
& fillist a soule tumentid / y^e list
shal rise in derknessis: & y^e derk
nessis schulen be as mydday / &
ye lord y^e god schal geue euere
rest to yee: & schal fille y^e sou
le wip syngyngis / & schal deli
uere y^e boones / & yon schal be as
alwate gardyn & as a welle of
watre. whos watris schulē not
faile / & ye forsaken p̄gis of worl
dis schulen be buildid in yee: & yon
schalt reise ye fōndementis of ge

nation & generacioun / & þu shalt
 be depu'd a bulwre of heggis: turnyng
 away þe papis of unkyndnes
 if þou turnest away þi foot fro
 þe schat to do þi wille in my ha-
 ndys: & depist þe schat rekent &
 holy þe glorious of þe lord / & so
 refect hi while þou dost not
 mece: & þi wille is not forwitten
 yat þou speke aword / þane þou
 shalt lete on þe lord: & i shal rei-
 se þee on þe hyppocrite of erpe: & i
 shal fede þee with þe eritage of
 jacob þi fedur / for why þe maner
 of þe lord Quak.

Iye pistle on þe
 firste monday of leute.

The lord say. **Tuesis. xxxiii.**

Gode myght / to þyngs
 al schynyng shynynge: & i shal
 as
 now as þe pite wilow þat
 in þe day of tene he is in þe
 and of þyngs schynynge to þyngs

willte my sheep. & I schal deliuer
he fro alle plas. in whiche he we
ren soutrid: in ye day of cloude and
of derknesse/ and I schal lede hem
out of peples: & I schal gadre hem
fro londis. & I schal bypunge he into
myr lond/ & I schal sette he in ye hill
is of israel: & ryuers & in alle ser
tis of erpe/ I schal sette he in moost
plentuous pastures: & ye lescowis
of hem schule be in ye hye hilla
of israel/ ye per schule reste in gre
ne erbis: & in fette lescowis. per schal
len be fed on ye hilla of israel/ I
schal sette my sheep. & I schal ma
ke hem to ligge: seip ye lord god/
I schal seke pat. p^r p^rschide: & I sch
al bypunge azen pat. p^r was cast a
wey/ & I schal bynde p^r. p^r was bro
ke. & I schal make led p^r. p^r was
syk/ & I schal kepe p^r. p^r is fat and
strong. & I schal he in com. & I schal

fede

pat etip / so schal be my word. / it schal
go out of my mowp / it schal not t^e
ne azen uoide to me. / it schal do wh-
at eue pigis i wolde / it schal haue
pseuerance in yese pigis. to whiche i
leide to seip ye lord al lumpy. **Lesson**
ye wednesday of lete. ex. xij.

III In yese lames ye lord seide to moi-
ses. Take thou to me into yehil:
the y^e / it schal geue to pe people
of thou. the lames & commandment
as whiche i haue writen. / pat you
teche ye children of israel. / moises
& iohne had myrrour use. / it moi-
ses seide. Take thou yehil of god. / it seide
to ye elde me. abide ze here. til the
turnen azen to you. / ze han Aaron
& ur w^t you. / it our pig of questioū
is maad. ze schulen telle to hem /
& whāne moises hadde sayed. adou-
te hilde ye hyl. / it ye glorie of ye lord
dwellede on synay. / the hild it was

7. Since to hi / rise þ 7 etc / 7 he bihe
eld. 7 lo at his heed was a laof
halid vnder aylchis. 7 avellet
of wat / þfore he set 7 druk:
7 avellet / 7 þe avellet of þe lo
7 avellet avellet etc þe avellet
7 avellet / 7 avellet hi / 7 þe avellet
7 avellet to hi / rise þou 7 etc. for a
giver men is to þe / 7 avellet
7 avellet avellet etc 7 avellet
7 avellet in þe avellet of þe
7 avellet avellet 7 avellet avellet.
7 avellet avellet of avellet

Þe pist
le on þe firste purday of lēte //

Ezechiel xviij.

Ive avellet of þe lo 7 avellet
7 avellet to me. 7 þe avellet / 7 avellet
7 avellet avellet to þe avellet
7 avellet in þe land of israel. 7 avellet
7 avellet avellet avellet grape: 7 þe
7 avellet of þe avellet ben on egg
7 avellet / 7 avellet avellet avellet.

þis parable schal no more be to
 appoynte to you in israel / to alle
 conlis ben myne / as þe soule of
 þe fadir: so & as þe soule of þe
 sone / þilke soule þat to þe hymne:
 schal die / & if a man is just & doþ
 don & iustfulnesse etip not i hall:
 & reuise not his zen to þe idolis
 of þe hous of israel. & defouly
 not þe wyf of his neyboze / and
 neyze not to a wōmā defouliþ
 wip udene blood / & makeþ not
 a man lery: & elow þe used to þe
 detour. ranyfchup no þing in u-
 olence: & zeweþ his breed to þe hū-
 gry. & hilyþ an akid mā wip a clay /
 leueþ not to blame. & takup not
 more / turney away his hand fro
 wickednesse: & makeþ treke don
 bitwix man & man / & gowþe to
 comaūdementis. & heþeþ donas
 þat he do trupe: þis is a must mā /

he schal lyue in lyf: seip ye lord god/
that if he gendur a lone a pees. sche
dourng our blood: & dour son of yese
yigis / & loyely not dourge alle yese
yigis. When he schal lyue whāne
he hay don alle yese a bouynable
yigis: he schal die by deap / his blo
od schal be on hy / y^e if he gendur
a lone. whiche seip alle ye synes of
his fadir. whiche he dide: & dour
& dour noon lūh y^e. & dour my dour
es: & gup i my crumēments /
y^e lone schal not die in ye midnd
melle of his fadir: but he schal ly
ue in lyf / for his fadir made false
challenge. & dide violence to his bro
per. & browte puel in ye myddil
of his peple / so he is deed in ye his
midndness: & ye seien / whi berp
melle midndness ye lone of ye
fadir. y^e is to seie: for ye lone
wrouhte don & crumēment / he

⁺ I have alle my comendementis &
 dide ye the schal lyue in hys. I say ye
 lord almyghty. **Ye pistle on ye fir-**
st pistle friday of deno lente //

G The lord say. **Lectionel. xviii.**
 ye pistle. ye soule p' corp
 shall die / ye soule shall not be
 ye wickednesse of ye fadir & ye
 fadir shall not bere ye wickednes-
 ses of ye sone / ye rightnesse of a
 iust man, shall be on hi. & ye un-
 rightnesse of a wicked man shall be
 on hi. / Forsope if a wicked man doþ
 penance of alle his synes whiche
 he doþ & keþp alle my comen-
 dementis & doþ don & rightnesse
 for the schal lyue in hys & shall not
 die / I shall not have wrothe of alle
 his wickednesse. whiche he ur-
 oghte / I his rightnesse whiche
 he wroughte the schal lyue, wher ye
 say of ye wicked man is of my

Wille say ye lord god: & not yt he be
commited fro hys weies & lyne: for
sopen if anytful man turney away
hit self fro hys ryghtfulnesse: & dop his
kynnesse in alle hys abominacions.
which a wicked man is wont to wor
che: wher he schal lyue: alle hys
ryghtfulnesse whiche he wroughte:
shalle not be had in mynde / in his
trespassinge whiche he trespassed.
& in his synes whiche he syned: he
schal die in pe / & ze seide / ye wher of
ye lord is not euene / yf for ye ho
of israel here ze / wher my wey is
not euene: & not more. for we be
ben oherwilde: for whiche anyt
ful man turney away hit self fro
hys ryghtfulnesse & dop unrightnesse:
he schal die in it / he schal die in pe
unrightfulnesse whiche he wroughte /
& whiche a wicked man turney a
way hit self fro hys wickednesse

whiche he wrouyte. & cury toin &
 ryzefulnesse: he schal quykene his
 soule / for he biholdyge & tynge a
 wep yn hys. for alle hys wickide-
 nesse whiche he wrouyte: schal
 lye & lye & schal not die / serp pe lo
rd almyty **pe. 1. lesson on firste**

satn. day of lenty **Deut. 10. 27.**

In poynes moyses spak to
 pe lord & seide / 23. wholde you
 in pe sentuane: fro pe lym dyl
 tinge place of heuene: & blesse y
 in peple israel: & pe lond whiche
 you haue zoue to us. as you haue
 sworn to oure fadir. pe lond flo-
 winge wip mylk & hony / here you
 israel: to day in lord god commi-
 te to pee: p^r you to yese comande-
 ments & domes / p^r you kepe and
 fille of al pi herte: & of al pi soule /
 you haue chose pe lord to day: pat
 he be god to pee. & you go in hys

weies. & pou kepe hise ~~hestis~~ & sery
monyes. & hestis & domes: & obeie
to hise comaundementis / lo ye lord
chees yee to day. y^t pou be a special
peple to hi. as he spak to yee / & y^t
pou kepe alle hise comaundementis
& he schal make yee hyer yau alle
folkis: whiche he made ito his na-
me. in synge & glorie / y^t y^e be a holy
peple of y^r lord god. as he spak
to yee. **ye. ij. lesson on ye firste sa-**
tir day of lentre. Detronomy. ij.

In po. dries moises seide to ye
sones of israel. **Q**if ze kepe ye
comaundementis whiche i comaunde
to zou. & ze do po. y^t ze loue zou^r lord
god. & go in alle hise weies. & done
to hi. ye lord schal distre alle yese
hep in me before zou^r face / and ze
schulen weide po folkis. y^e schal gret-
te & strengie yau ze / eche place whi-
che zou^r foot schal trede: schal be

zour/ fro pe desert & fro pe hyban. &
 fro pe greet flood eufrates/ til to pe
 west see: schule be zour termes/
 noon schal stonde agens you/ zour
 lord god schal zene zour outward
 dyete. & zour inward dyete. on ech lod.
 whiche ze schulen tye: as he spak to
 you. sey our lord god. The vnde
lestou on pe firste saturday of lente

In po dres The. ii. mac. .ii. c.
 pe pite made her pier. While
 pe offere sacrifice for pe peple of is-
 rael/ for the bygginge. & pe opne
 answeringe & seyge/ god to wel to
 you. & haue mynde of his testamēt
 whiche he spak. to abraham isak & ja-
 cob. hys trewe seruantes. & zene herte
 to you alle: p^r ze worchipe hi & do pe
 wille of hi/ wip greet herte & wilful
 in witt: opene pe lord zour herte
 in his lawe. & in hys hestes. & make
 he pees/ here he graciously zour

ad alle **Thursday** **Test.** **1145**

God of alle **Thursday** **Text.** **144v**
 prynces haue myght on us. & he
 holdeþ you vs. & schelleþ you to us. þe
 luyt of þi myghtful myghtest & souerayn
 drede on heþi me þat souerayn
 þee: þat þei knowe þat no god is þat
 þat þei telle out þi grette. **Antiphona.**
 wele þi hand on heþi me. **Antiphona.**
 þei seþi þei seþi. **Antiphona.**
 lord in us in þe luyt of þi myght
 be. þou schalt be myghty. **Antiphona.**
 þat þei knowe þee as & we knowe. **Antiphona.**
 þat no god is out tithen. **Antiphona.**
 make þou wele. **Antiphona.**
 þou myghty. **Antiphona.**
 þe luyt. **Antiphona.**
 & schalt out. **Antiphona.**
 & turne þe euenge. **Antiphona.**
 þe tyme. & haue not mynde on þe

ende: y^t pei telle out y^r merueils.
pe lord oure god **pe** fifve leſſoun
on pe firſte ſaturday of lentre daniel.

In þat tyme an aūgel of pe lord. **iii.**
 cam doun wth azarie & hys ſelo-
 uis into pe furneis: & ſmoat pe
 flambre of pe fier of pe furneis.
 & made pe myddis of pe furneis.
 as pe wynd of deſt blowinge / & pe
 flambre paſſe yeld out ouer pe
 furneis. by nyne & forty dethes.
 & brak out & brente wyth of caldeis.
 it ſound biſdis pe furneis: & vnty
 pe fier touchide not hē. ney^r made
 ſorow. ney^r dide ony yig of diſeſe / pā-
 ne peſe pre as of oo man. heried &
 glorified god: & bleſſid god in pe
 furneis & ſeid / lord god of oure fa-
 bris. you art bleſſid. & woxi to be
 preſid: & glorious & aboue enhaūd
 into worldis / bleſſid is pe name of
 y^r glorie. whiche is name is holy.

7 worp to be heried. 7 aboue ehan-
sid ito worldis / you art blessid in pe
holy temple of pi gloxie. 7 aboue
pisable ito worldis / you art blessid
in pe trone of pi reikme. 7 aboue pi-
sable. 7 aboue enhansid ito worldis
you art blessid: yt biholdist deppis
of watris / 7 sittist on cherubyn. 7
art pisable 7 aboue enhansid ito
worldis.

*In pe pisle on pe secunde
mo day of iente / Daniel. ix. c.*

In yo dayes temple pcede to
pe lord 7 seide / oure lord god
yt leddist pi peple out of pe lond
of egypt i strong hond. 7 madist to
pee aname by pis day. We ha syn-
ned. we han do wickednesse. lord a-
zens pi mytfulnesse / 7 bi seide pat
pi wrappe 7 pi strong veniunce.
be turned away fro pi cite ierlm.
7 fro pi holy hu / for why for oure
synes 7 for pe wickednesse of oure

fadris: herhu & y peple ben schen-
 ship to alle men bi oure ampas/
 but now oure god here you. pe pier
 of y seruant & pe biseruigis of hi.
 & schewe y face on y seyntewarie.
 whiche is forsaken / my god for y
 sile house to y pte & here: opene
 ym yem & se pe disolaciou. & pte
 on whiche y name is depnd to help/
 for not in oure justifyingis. we cete
 for y mekely piers before y face.
 but in y manye manful thingis/
 lord here you. lord be y plesid. pley
 we you & to my lord god tyme you
 not for y sile. for y name is depnd
 to help on pe cite. & on y peple: lord.
 oure god / **pe pistle on pe secounde, telw**
il day of lence. iij. reg. .xviij. c.

In pe times pe word of pe lord
 was read to ehe: serunge/
 ile you & go into saretin of uen
 uers. & you shalt dwelle pe for y

comen to the to alymā unlyve per.
y^t sche fere yee / & he wos & zede into sa-
repta of honours / & whāne he had be-
come to pe rate of pe alymā unlyve
unlyve gadyngge thichis dymde to
hi / & he clepide hert lede to hy / zene
you to me alytū of wat' i a vessel: y^t
to dūke / & whāne sche zede to bringe
he clede byhynde hy bali & lede / y^t sche
che byge you to me also alytū of
dreed. i y^t hand. & sche answerde / y^t
lord god hymep / for i hūno breed
no but as myche of mele in dūth
as alytū may take. & alytū of alytū
a vessel / lo i gādze two thichis dymde
entre & make it to me & to my sonne
y^t we ete & dre / & she seide to hy / myle
you dreed: but go & make as y^t sa-
dit / & wele make you dūth to me
of y^t lūl mele. alytū lo of hūno d-
der alytū: & bringe you to me / lo
y^t y^t schalt make alytū dūth to yee

& to ye same / for sope ye lord god of
 israel: seip pe se pi gis / ye port of me-
 lesthal not faile. & ye vessel of oile
 schal not be abanid: til to ye day &
 whiche ye lord schal seme upon
 ye facion ye erpe / & schal sepe & dide
 by pe word of che & he eet & drinke
 in his hous / & fro y^e day ye port of
 oile schal not: & ye vessel of oile
 was not abanid: by pe word of ye
 lord whiche he hadde spoken in pe
 word of che / **ye pistle on ye .ij. wed**
in scap of lence / ester. .xij. c. //

I go to ye. **esther. .xij. c. //**
 & schal / lord god & gis
 alle pi gis ben sett in pi lord schal
 seip power: & noon is y^e may men
 done pi wille / if you to me & schal
 same wille: we schulen be gis
 and you madest her: we & schal
 & what eise ping is contayned in
 command of herere / y^e lord of

alle þingis: & now is þat azenstondip
þi magiste / & now lord kyng of heigis
god of abraham: haue þi myn on þi
peple / for oure enemyes wolen lese
us: & to alþey þi eritage / dispuie not
þi part: whiche þou azenhonztist fro
stret / here þou my þier: & be þou m-
asid to þe lott. & to þe part of þin eri-
tage / & turne þou oure mourninge to
reie: þi we hyunge here þi name lo-
rd / & close þou not þe mouthis of me
herynge þee lord oure god / **ye pistle**
on ye secounde yurday of leute.

In þo times. **Jeremye. xviij. c.**
þe lord god seip þese þingis /
þat is þe man þi trisþip is man.
a souer feisþi his arm: & his herte go-
uþ alþey fro þe lord / for he schal beas
hames in desert / & he schal not se wh-
e a god schal come: but he schal d-
welle in a dwellinge in desert in þe lott
of saltwelle & in abithale / blessed is

ye man y^t trustip in ye lord: & ye lord
 schal be his trust / & he schal be as a
 tre which is plantid ou^r watris: whi
 che sendip his rotes to moillure / &
 it schal not drede: whāne herte schal
 come / & ye leef y^t of schal be grene / &
 it schal not be moued in tyme of dri
 enesse: neiþ^r ony tyme schal faile to
 make fruit / ye herte of man is schre
 wide & v^eserchable: eiþ^r may not be
 souyt: who schal knowe it? I am ye
 lord sekinge ye ~~reynes~~ herte / & pūge
 ye reynes eiþ^r kydonere: & I zeue to
 eche man aft^r his wey / & aft^r ye fru
 it of his fyndigis / sew ye lord alway
 to ye pistle on ye .ij. friday of
leute / Genesis. xxxvii. c. //

In yo daies / Iosep seide to his br
 þer. here ze ye siuene: which
 I say / I geside y^t we boūte to gode hond
 fullis: & y^t as myn hondful roos and
 stood / & y^t zoure hondfulis stood

aboute: & worſchipidē my hōdful
his briden anſweridē: wher pou ſhalt
be our kynge: er we ſchulen be ma
ad ſuget to yi lordſhip: & p̄fore yis
cruſe of ſweueneſ & wordis: mynſ
tridē yē muniſdunge of enmye & hat
rede: & joſep ſay anoyr ſweuene: whi
che he toolde to yē briden & ſaide: I ſay
by a ſweuene: p̄t as yē ſūne & yē mo
ne & enleuene ſterris: worſchipidē
me: & whāne he hadde toolde yis ſwe
ue to his fadir & bridē: his fadir bla
mede hi & ſaide: what ſole yis ſwe
uene to it ſelf: yē whiche pou haſt
ſeen. wher I & yi modir & yi bridē:
ſchulē worſche yee on erpe: & p̄fore
hiſe briden hadde enmye to hi: for
ſope yē fadir biyelo p̄uſly yis pig
and whāne his briden diſcelidē
i ſichem. aboute ſlodis of yē fadir
to be kepte: iſrael ſende to joſep: yi
bridē kepe ſheep in ſichem: co

me pou: & schal sende pe to hē / & whā
 ne jolep answerde. I am redy / I shal
 sende / go pou & se wher alle vīgis be
 eli amentis pe lūpē & scheep: & telle
 pou to me what is dō / he was sent
 fro pe valey of ebrou: & cam ito sy-
 chem / & amari found hī erryngē i pe
 feeld: erp sedhige / & pe man aside
 what he souyte / & he answerde / I se-
 ke my bypēn: schewe pou to me
 where pei kepe flockis / & pe man
 sende to hī / pei zeden awei fro pis
 place / forsope I herte hem seyngē
 go we into dothaynst jolep zede af-
 ter his bypēn: & found hem i dotha-
 ym / & whanne pei hadde sen hī a-
 for. bifore pt he nedede to hē / pei
 pouyten to flee hī. & spakē to gid-
 lo pe oxemere comen / come ze. flee
 we hī. & sende we hī into amold
 asterne / & we schulē see a wilde
 best ful wickid: hap denourid hī /

þ þāne it schal apere: whiþ his dre-
mes þāte to hi / soþerly ruben herde þi:
þ enforþe to delþre hi fro her hon-
dis: þ seide / ne we not þe lif of hi:
neþ schete we our his blood / v^t caste
þe hi into an oold aþerne. whiche is i
wulduruelle: þ kepe þe þour hondis
giltles / for soþe he seide þis: Willige
to delþre hi fro her hondis. þ zelte to
his fadir. **þe þiþle on þe seþoude**
saturday of lente. Genesis. xviij.

In þo daies rebecca seide to hir
sone jacob / herde þi fadir spe-
kyng þis eþan þi boþ: þ seide to hi
þyngge þou to me of þi hūtiþe: and
walle þou metis þi þete / þ þi þ bleþ
þe þee bifoze þe lord: bifoze þi þ die
now þfoze my sone. Assente to my
wūseþis: þ go to þe flok / þ bryngge
þou to me þþo þe beste kidis: þat
I make metis of þo to þi fadir. whi-
che he etþ gladly / þ þi whāne þi þast

brought in yo metis. & he say etc: he
 welle yee before y^t he die/ to whom
 iacob answered/ yow knowist pat
 elai my boy is an hely man: also
 i am sure/ if my fadir touchy &
 helpe me: y dreed lest he gelle pat i
 shold scoone h^u/ & lest he byrge
 mynynge on me: for blessinge/ to
 whom: ye modir seide/ my sone: ye
 cursinge be in me/ oonly here y^t my
 boy: & go & byrge pat y^t seide/
 & hezede & brought: & zaf to his mo
 der: & she made redy metis as she
 knowe his fadir wolde/ & she doyde
 iacob in ful gode doyde of elai.
 whiche she hadde at hoom aiken
 her silf/ & she cunpasside ye howe
 my lital synnes of kyndis & synne
 as ye nakide pigis of ye uethe/ &
 she zaf sew & bittoke ye locuse: whiche
 she hadde bake/ & whane yee
 weren brought in/ he seide my fadir/

⁊ he answered ⁊ here / who art þu
my son? ⁊ jacob seide / i am esau þi fir
ste genyrd son / ⁊ have don to þee: as
þou comaundidst to me. use þou ⁊
sitte ⁊ ete of myn hūtinge: þi þi son
le blesse me / eft jsaak seide to his so
ne / my son how myztst þou fynde so
loue? whiche answered it was god
dis wille: þat þis þat i wolde schuld
come soone to me / ⁊ jsaak seide / my
son come þou hūde: þi ⁊ touche þee /
⁊ þi þi þi. wher þou art my son esau:
eris nay / he newede to þe fadir / and
whāne he haȝde felid hi: jsaak seide /
love þe voice. is þe voice of jacob:
but þe hondis of esau / ⁊ jsaak knew
not jacob / for þe hery hondis expic
fū þe liuette of þe meze son þi þi
jsaak bleside hi ⁊ seide / art þou my
son esau? jacob answered / i am /
⁊ jsaak seide / my son hūge þou to
me wete of þi hūtinge: þi my sonle

blesse yee / & whāne ysaak hadde bro-
 ught ete yee metis broght: iacob bro-
 ughte also wiyn to ysaak / & whāne ysaak
 was drunken ysaak seide to hi / come ^{my son}
 you hider: & zene you to me a cos-
 jacel negete & kisse hi. & anon as
 ysaak felde ye odour of his dopis
 he blessede hi & seide / so ye odour of
 my son: as ye odour of a feld ful.
 whiche ye lord hap blessede / god zene
 to yee of ye tow of heuene. & of ye
 fardelle of erpe: abundance of whete
 of wiyn & of oile / & prephes serue yee:
 and ynagis worschipe yee / be you
 lord of yis lūden: & ye sones of yis wo-
 der be bound biforn yee: be he curst
 pat cursip yee / & he þat blessep yee:
 be he fillid wth blessingis / & enepis ysa-
 ak hadde fillid ye word: & whāne ya-
 cob was gon out. elan cam / & bro-
 ughte in metis of ye hūtuge to ye fadir:
 & seide / my fadir use you & ete of ye

hūtyng of pi sone: pat pi soule blesse
me / 7 isaak seide / who forsove art þu.
whiche answered / I am esau pi firste
gendrid sone / isaak dyedde bi a greet
stonyng: 7 he wondred moxe pan
it may be beleued. 7 seide / who perfore
is he. which e anlyle ago brouyte to
me hūtyng taken 7 eat of alle pi
gis before þu camest: 7 blesse
hi: 7 he schal be blesid / whāne þese
wordis of þe fadir weren herd: esau
wode myn swete cry / 7 was astony
ed 7 seide / my fadir blesse þu also me
whiche seide / pi broþer cam þōth 7
took pi blessing / 7 esau addide / wylly
his name is clepid jacob / for lo he sub
pleitide me anoth tyme / before he to
ok away my firste ~~frutis~~ gendrid
pungis: 7 now þe secunde tyme. he
maniscide þuylly my blessing / 7 eft
he seide to þe fadir. wher þou hast
not reserved also a blessing to me.

I saak an swerde / I haue maad hi pr
 lord : & I haue maad alle hile buyre
 suget to his seruage / I haue stablisc
 hyd hi in whete. wyn & oile : & my
 sone what schal I do to pee aft' pece pr
 gis : to whom elau seide / saidr. wher
 you haast oonly so blessinge : I bise
 che pt' you blesse also me / & whanne
 elau wepte w' greet zellinge : I saak
 was fund & seide to hi / pr blesseyge it
 hal be in pe fatnesse of pe erpe : & i pe
 ren of heuene fro above. **pe pistle**
on pe prydde mōd of iente / pe
pe booke of kigt. iiii.
Imes namā prince of pe rye
 ualre of pe kyng of sire. was a gret
 mā : & worthyn & mentis hō /
 for in hi : pe lord gaf helpe to sō / so
 pety he was a strong man & archer
 but he was leprous / for sope penes
 he ben out of sire. and. ~~z. m. of~~ led to
 prisoil fro pe lord of israel altho

mesel. pat was in pe temple of pe
wyse of naaman / pe whicher dame
sel seide to hir lady / I wolde yt my
lord hadde be at pe pstate: whicher
is in samarie / sopeley pe pstate schul
te haue curd hi of pe lepre: whicher
he hap / yfore naaman entred to
his lord. & tolde hi & seide / adamefel
of pe lond of israel: spak so & so /
yfore pe kyng of syrie seide to hi /
go you: & i schal sente letters to pe
kyng of israel / & whāne he hadde
gon forp. & hadde take vnto hi tē ta
lens of silu. & vi thousand goldon
platis cypr floreyes. & ten chā
gyngs of cloris: he brougte letters
to pe kyng of israel. in pe se word
is / whāne you haue take vis pist
le. wite you yt i haue sent to pee.
naaman my seruaunt. yt you ci
re hi of his lep / & whāne pe kyng
of israel hadde red pe letters: he to

reute his dovis & seide / wher I am
 god: p^r may be & quene: for vis
 king sente to me: p^r I am a man
 of his lepe / perseyne & se: p^r he
 sekyn occasionis azens me / & whā
 ne elize pe man of god hadde herd
 vis: p^r he p^r pe king of israel had
 de to reute his dovis: he sente to
 pe king & seide / why to reutist p^r
 p^r dovis: come he to me: & wite he
 p^r aprofete is in israel / p^r fore naa-
 man cam awy hore & chare: &
 add at pe dore of pe hous of e-
 lize: & elize sente to hi ane messenger
 & seide / go you & be you waichy.
 by p^r in jordan: & p^r fleschly chyl-
 al willepe helpe: & you schalt be
 clensid / naam was wroth: & zede a
 wey & seide / I gesseide p^r he schulde go
 out to me: & p^r he schulde stonde &
 depe pe name of his god: to & p^r
 he schulde touche wy his hond: ye

place of leprosy: & schulde cure me / Whi
abbana & pharphar flood is of da
mask: be not betur van alle ye wa
tris of israel. pat i be waischen in
yo & be densid: yfore whane he had
de turned hi self. & zede away haung
indignacion: his seruantis neyete
to hi. & spaken to hi / fader pouz ye
pfete hadde seid to pee agreeet yig:
certis you ouztust to do / hou mych
more now for he seide to pee: be
you waischen & you schalt be de
sid: he zede to i & waischide. in syis
in jordan: in ye word of ye man
of god / & his flesch was restorid.
as ye flesch of alitil child. ~~child~~ &
he was densid / & he turnede azen
way al his felon schyfe to ye ma
n of god: & cam & stood before hi &
seide / Only i knowe. p^r noon ovr
god is in al erpe: no but only ye
god of israel / **Ye pistle on ye**

telliday

Thursday in ye prydde woke of

In yo dines **Leite** **Am. regn. am.**
 A woman of ye wyues of
 fetis: cride to elise & leide / y^e serua
 nt myn housboudes is deed / & y^e kno
 wist: y^t y^e seruaunt dreedde god / & lo
 ye creaūcer. y^t is he to whom ye det
te is owid / comey: to take my sonnes
 to serue hi / to whom elise leide / wh^t
 wolt you: y^t & to to yee / seie you to
 me what you haue in y^e hous: seie
 an liberte / y^e hand mayde haue no
 pig i my hous: no but skatil of op
 le. bi whiche & schal he anoyntid / to
 whom he leide / go you & aske bi borow
 wyng & aske of alle y^e neighbors:
 voide vessels not fenne. & entre and
 close y^e dore: whāne you art re^t me
 you & y^e sonnes / putte y^e of into alle
 vessels / & whāne you schulen be
 fillid: you schalt take away / y^e
 y^e woman & dede: & close y^e dore on

hir self & on hir sonnes / per brouzte
vesselis & sche zetide in / & whanne
pe vesselis were ful: sche seide to hir
sone / bryngt pou zit. a vessel to me
& he answered / I haue nat / & peop
le stood / forlope sche can & sche bi
de to pe man of god / & he seide / go
pou / & fille pou pe ople: & zelde
to pi a reuer / forlope pou & pi
childe: lyue of pe residue / *pe pist
le on ye pryde wednesday of lentre*

The lord *Exodus .xx. c.*
god seip pe se pigis / onoure
pi fadir & pi moder: p^r pou be lōge
lyuynge vpon pe lond. which pe
lord schal zeue to pee / pou schalt
not clee / pou schalt not do lecherie
pou schalt not do pestre: pou schalt
not speke fals witnessinge azens pi
neyboze / pou schalt not couerte pe
heus of pi neyboze / ney pr pou c
halt desue his wyf. not seruaut

not hond mayde. not oxe. not alle.
 ney alle viſgis þt ben hiſe / forſope
 alle þe peple herde moſes & ſaie
 laumpis. þt is ſchynnyngge liztis.
 & þe ſou of darioũ. & þe hul ſmokyge
 & þei wenre aferd & ſchake w^t inward
 drede. & ſtoode afer & ſeide to moſes
 ſpeke þou to vs. & we ſchulen here
 þe lord ſpeke not to vs: leſte þa
 uenture we dien / & moſes ſeide
 to þe peple / nyle ze drede / for god can
 to þue þou. & þt his drede ſchulde
 be in þou. & þt ze ſchulde not do ſū
 ne / & þe peple ſtood afer: forſope
 moſes neyede to þe derkneſſe. whi
 me god was / & þe lord ſeide forþer
 more to moſes / þou ſchalt ſeie þe
 ſe viſgis to þe ſones of iſrael / ze ſai
 en þt fiu heuene I ſpak to þou / ze
 ſchulen not make goddis of ſiluer.
 ney ze ſchulen to þou goddis of ^{mal} gold / ze ſchulē make an alter of

erpe to me: & ze schulen offre þine
zoure brent sacrificis. & pcellible sa-
crificis / zoure scheep & oxen in ethe
place: in whiche ye impute of my
name schal be / **ye pistle on ye pr-**
ide purday of leute / Jeremie. c.

In þo daies / ye word of ye **viij.**
lord was maad to jeremie &
seide / stonde you in þe gate of þe ho⁹
of ye lord: & þiche þere is word.
& seie / al uia þ^t entre in þe gate.
for to worschipe ye lord. here ze ye
word of ye lord / ye lord of oostis.
god of israel: seip þese þingis / make
ze good zoure weies. & zoure studies:
& schal dwelle wth you in þis pla-
ce / ye ze truste in ye wordis of le-
sunge. & seie / ye temple of ye lord.
ye temple of ye lord. ye temple of
ye lord is / for if ze blessen zoure
weies. & zoure studies: if ze do don
with ye awan & his neyboze / if ze

make not false challenge to a
 comelyng. & to a fadirlees child. &
 to albidowe: new schene out in oret
 blood in yis place & go on not alie
 goddis. into yuel to zou firs. & schal
 dwelle wip zou in yis place. in ye
 lond whiche is af to zoure fadir.
 fro ye world & til into ye world.
 seip ye lord al myzty **¶** **Ye pistle**

on ye pridde friday of lente / nuu.

In po daies ye sonnes of **¶** **Ex. c.**
 israel. & al ye multitude: ca-
 men azens moises & aaron & ye
 weren turned into dissencion. &
 seide / geue to us water p^r we drin-
 ke / & whane ye multitude was left:
 moises & aaron entred into ye ta-
 bernacle of boord of pees & seide
 loue to ye erpe. & aneden to god
 and seiden / lord god here pray
 of yis peple. & opene to hem yis
 tresour a welles of quill water / pat

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whāne þei ben fillid: þe grucchingē
of hem celfe / ⁊ þe glorie of þe lord
apperide on hē / ⁊ þe lord spak to moi-
ses ⁊ seide / take þi zerd ⁊ gadre þe pe-
ple: þou ⁊ aaron þi broþer / ⁊ speke
ze to þe stoon bi fore hē: ⁊ it schal ge-
ue watir / ⁊ whāne þou hast led wa-
tir out of þe stoon: al þe multitude
schal drinke. ⁊ þe bestis þer of sch-
al drinke / þfore moises took þe
zerd þat was in þe list of þe lord: ⁊
as þe lord comaūde to hi: whāne
þe multitude was gadrid bi fore þe
ston / ⁊ he seide to hē / here ze rebel
and unbileefful / wher we mou-
not brynge out of þis stoon watir
to ȝou: ⁊ whāne moises hadde
maid þe hond. ⁊ hadde smyte þe
stoon thre times with þe zerd: largite
is watir ȝeden out / so þat þe peple
drank. ⁊ þe bestis drunken / ⁊ þe
lord seide to moises ⁊ to aaron /

for ze bileuete not to me. y^t ze schu-
 len halowe me. bifore ye sonnes of
 israel: ze schulen not lede yese peple
 into ye lond. whiche y schal zene to
 hem. yis is ye watir of azen sepyge.
 pere ye sonnes of israel aryueden a-
 zens ye lord: & he was halowid i
 hem.

*ye pistle of ye pryde satir-
 day of leute / daniel. xiii. c.*

In yo daies anan was in ba-
 bilonie: & his name was jo-
 achym / & he took an iust sulane by
 name. ye douzter of elchic: an o mā-
 ful fair & dredinge ye lord / for loye
 hir fadir & modir. whāne pei were
 rytful: trauzten her douzter bi yela-
 we of moises / sovely joachym wā
 ful rche / & he hadde a gardeyn upz
 his hous / & ye ierlwis camen to hi:
 for he was ye mooste worschypful
 of alle / & two oolde men weren or-
 depned jugis in y^t zeer / of whiche

pe lord spak. þ^t richardnette zede out
of babiloyne of pe eldur jugis. þ^t se
meden to goūne pe peple/pele iu
gis vsiden ofte pe hous of ioachū:
and alle men yat hadde domes ca
men to hem / for soþe whāne pe pe
ple hadde turned azen after myd
day: susanne entride & walkide in
pe garteyn of hir housbonde / &
pe eldre men sauen hir entringe
eche dai. & wallange: & þei viente
out into pe conentise of hir / & þei
turneden away her witt. & bouide
adoun her yren: yat þei sazen not
hevene: neþur biþouzten on iust
domes / soþely hope weren woundid
bi pe loue of hir: & þei scheiden
not her sorowe to hem self to gide
for þei weren ashamed to scheue
to hem self her conentise: willinge
to ligge fleischly bi hir / & þei aspi
eden ech day: more bisily to aspie hir

⁊ þe toon seide to þe to þir / go we
 hoom: for þe our of mete is / ⁊ þei
 zeden out ⁊ departid fro hem alle /
 ⁊ whāne þei hadden turned azen:
 þei cāmen into o place / ⁊ þei an
 den ech of o þir þe cause: ⁊ þei kno
 wledid her couentise / ⁊ þanne in
 to myne þei ordeyneden a tyme:
 whāne þei myghten fynde hir aloo
 ne / forsoþe it was don whāne þei
 aspieden a couenable day / s̄he ent
 de sum tyme as zistur day. ⁊ þe prid
 de day ago. Wy t̄ho damels a
 loone: ⁊ wolde be waischen in þe
 garteyn / for whi hete was / ⁊ ony
 man was not þere: outaken þe
 t̄wey oolte men had biholdinge
 hir / þ̄fore s̄he seide to þe damels /
 byngge ze to me oile ⁊ opnemen
 tis: ⁊ dose ze þe coxis of þe garteyn.
 þat i be waischen / ⁊ þei diden as
 s̄he hadde comaūdid / ⁊ þei dosid

ye dooris of ye gardeyn: & zede out
bi a posterne. to bringe yo viGIS
pat sche hadde comaundid / & yet
wisten not yt ye elde me were
hid yme / sopele whane ye dame
sels were gon out: ye tbo oolde
men risen & rime to hir & seide / lo
ye dooris of ye garden ben closed.
& no man seep us: & we be i ye co
uertise of pee / wherfore assente y
to us & be y medid w^t us yt if y
wolt not: we schule seie witnes
synges agens pee. yt a zonge man
was w^t pee: & for pis cause y setist
out ye damelles fro pee / & susane
in wardy forbyde: & seide / ag wisch
is be to me on eche side / for if i do
pis: deap is to me / forlose if i do n^t.
i schal not ascape zoure hondis /
but it is bettre to me to falle into
zoure hondis wip oute werk: pan
to do hme in ye lize of ye lord / and

susanne criede wip greet voice / but
 also þe eldre men creden azē hū
 forsope oon ran. & openide þe dore
 of þe gardeyn / forsope whāne þe
 seruāntis of þe hous hadde herd
 þe cry in þe gardeyn: þei felde i by
 þe polsterne to se what it was / ut
 after yt þese colde men spoken: þe
 seruāntis were alchamed greetly.
 for neuē was such word seid of
 susāne / & þe morowe day was maid
 & whāne þe peple was come to w-
 achyn hir housbonde: also þe .ij.
 þis. ful of wickide pouzt. comen
 azens susāne. for to sle hir / & þei sei-
 de wifore al þe peple / sende ze for su-
 sāne þe douztr of elchye: þe wyf
 of joachym / & anon þei sente / &
 sche cam wip hir fadir & modir &
 childre: & alle kynes mē / certis su-
 sāne was ful delicat eipir tendir:
 & fair of schap / & þe wickide men

comāditē. yat schulde be unhyld.
for sche was keiled: yat namely so
per schulde be fulfilled of hir fan
nelle / yfor hir kynnesseme wepte
alle yt knewen hir / forsope ye y.
jistis risit to gidre in ye myddil of
ye peple: & setten her hondis o pe
heed of hir / & sche wepte & biheeld
into heuene / & hir herte hadde trust
in ye lord / & ye prestis seide / whā
ne we walkid aloone into ye gar
deyn: pis susāne entrid w^t t^hey
damels. & sche closid ye doris of ye
gardeyn: & lefte ye damessels / & a
yong man yt was hnd. cam to hir:
& lay bi hir / certis whāne we we
re in a corner of ye gardeyn: we
saw ye wickidnesse & rūnen to hē
& we sauen hē wedid to gidre / &
sopely we myzte not take hī: for
he was strengir pān we / & whāne
he hadde opened ye dore: he skippi

de out / but whāne we hadden take
 þis wōman: we askide who was
 þe zong man & sche wolde not sche
 we to us / of þis þing we bē witnes-
 sis / þe multitude to hē as to þe eld^{er}
 me. & jugis of þe peple: & cōdēmed
 hir to deap / forsope susanne criete lou-
 de w^{it} greet voice: & seide / lord god
 wip oute by gynnige & ende: þ^{at} art
 knower of hid þingis. & knowist alle
 þingis. bifore þ^{at} þei be don: þ^{at} wolt
 þat þei han bozn fals withelling
 azens me / & lo I die. whāne I haue
 not don ony þing of þese þingis:
 whiche þese men han maad mali-
 ciously azens me / forsope þe lord her-
 de þe voice of hir / & whāne sche w^{as}
 led to þe deap: þe lord reiside þe voice
 of a zong child. whos name w^{as} da-
 niel / & he criete loude wip a greet
 voice / I am clene of þe blood of þis
wōman / & al þe peple turnede aze

to hi & seide / what is this word :
which thou hast spoke : & whanne
he stood in the middis of hem : he
seide / so ze fōnede childre of israel.
not demynge neyur knowinge þat
pat is trewe. condeynede the dou-
tir of israel / turne azen to the dom.
for þei spakē fals witnessinge a-
zous hir / þfore the people turnede
azen wip haste : & the elde me seide
to hi / come thou & sitte in the midd-
dis of us : for god has zoue to þe
the ony of elde / & daniel seide to hem
reparte ze hem a tēpne fer : & i schal
deme hem / þfore whāne thou be-
re deyd p̄oon fro p̄t op̄ : he depi-
de oon of hem & seide to hi / þ̄ oold
man of puel daies : now þi synes
ben comē which thou wroughtist.
þfore demynge v̄nust domes / op-
pressinge ynocentis. & delueringe
gilty me / whāne the lord seip / þ̄

schalt not flee an innocent & iust
 man / but now if you say hi: seie
 you vnder what tree y^e saiest he
 speke to gidre to he self / which
 seide / vnder an haw ~~poyn~~ tre / for
 sove daniel seide / rithy you heest
 in y^e heed / for lo ye a uigel of ye
 lord in a sentence taken of him:
 schal kille yee by ye myddil / &
 whane he was arid alkei: he co
 maundide y^e to come. & seide to
 hi / you seed of caanan & not of
 iuda. fawnele hap disseyned yee:
 & couertise hap mysturned y^e lyte /
 yus ze diden to ye douztris of israel:
 & yei dzedden & spaken to you / but
 ye douzt of iuda: suffride not zo^e
 wickidnesse / now y^efore seie you
 to me / vnder what tree saiest you
 he speke to gidre to hem self /
 which seide / vnder a blak poyn /
 for sove daniel seide to hi / rithy also

you heft in ym heed / for ye aūgel
of ye lord dwellyn & hap aswerd.
yt he kute peelp ye myddil & fle
you / p̄fore al pe puple criede son
de wyg greet voice: & blesidē ye
lord p̄t samy hē p̄t hopidē in hī / &
pei risidē to gidre agens ye. n. p̄st.
for daniel hadde cōuictid hē in her
olkne mouy: pat pei hadde boze
fals witnesse / & pei diden to hē.
as pei hadde do yuele agens ye
nax bozess: & pei shuldē do bi pe
laure of moises: & pei kildē hē
& gittles blode was saved ī p̄t day
ye pistle on ye. iij. monday of
lente. In. book of kīgis. iij. c.

In þe dāies tiber iij. mē. str.
petis. camē to ye kīg & stode
bifore hī. of tiber iij. mē. str. / my
lord i. biseche / & i. p̄t wōmā dwel
hiden in oon hous. & i. chuldre at hū
in a couche / for sepe in ye pridē dā

after

After þat I chuldide: also þis wōman
 chuldide / & were to gidre i þe hous
 & noo oþur was wip us i þe hous:
 out taken us tberne / forþe þe
 sone of þis wōman was deed i þe
 myzt: for sche slepte & oppressede hi
 & sche wos in þe fourþe part of þe
 myzt in calence: & took my sone
 fro þe side of me þi hondmaide sle
 pinge & lettide in hir bosom / for lo
 ve sche putte in my bosom: hir so
 ne yet was deed / & whāne I hadde
 risen erly to geue mylk to my so
 ne: he apered deed / whom I bihe
 eld diligenthur. bi cleer lizt: & I þ
 seynede þat he was not myn whom
 I gendrid / hadde þe toþur wōman
 answere / it is not so as þu seist:
 but þi sone is deed. forþe my sone
 lyueþ / azenward sche seide / þu heft
 for my sone lyueþ: & þi sone is deed
 & bi þis maner þei stryued bi fore

ye kyng / yāne ve kyng seide / vis
wōman seip / my sone hyūp : t pi
is deed / t vis wōmā answery / nay /
but pi sone is deed / forsope my sone
lyuep / yfōre ve kyng seide / bynge
ze to me a liker / t whāne pei had
tē brouzt a swerd bifoze ve kyng /
he seide / departe ze ve quik zōg chi
ld into tvey parties : t zeue ze ve
half to oon . t ve half part to pe
to y / forsope ve wōman whos so
ne was quik : seide to ve kyng / for
hyrentails were moued : on hyr
sone / lord i biseche zeue ze to hyr
ve quik child : t wyle ze see him
agenward sche seide / be he neipir
to me . neipir to pee : but be he de
partid / ve kyng answende : t seide
zeue ze to vis wōmā ve quik child :
t be he not slayn / forsope vis is
ve moder / yfōre al israel herte pe
dow : which ve kyng hadde demed / t

pei dzedden pe kyng: 7 saien yt
 pe wilcom of god was in hi: to

make to m. *pe pistle on pe un-
 tribis day of lence / exod. xxxij. c.*

In vo daies / pe lord spak to moi-
 ses. 7 seide / go you dou of pe hu:
 yt peple hay spumed: who v ledidit
 out of egypt / pei zede away soone:
 fro pe wey whiche you scheuidist
 to he / 7 pei maken to hem azote calf:
 7 worschipide / 7 pei offride sacrifice
 to it: 7 seide / israhel yese ben yi god
 dis: yt ledde yee out of pe lond of
 egypt / 7 eft pe lord seide to moises
 I se yt vis peple is of hard nol / suf-
 fre you me yt my wickidnesse. yt
is strong venaunce be wrope azens
 hem. 7 yt ido away hem: 7 I schale
 make yee ito a greet folk / forlope
 moises priede his lord god: 7 seide /
 lord why is yi venaunce wrope azens
 yi peple: whom you ledidit out

of ye lond of egypt. in greet strengthe
7 in strong hond: 7 biseche yt ye e-
gyptians seie not he ledde hem out
felly to see in hillis: 7 to do alwei fiv
ye erve / yt we cesse: 7 be y^u queme-
ful on ye wickidnesse of yi peple
haue you mynde. of abraham of isa-
ak. 7 of israel. yi seruantes: to whi-
che y^u hast swore by yi self. 7 seidist
I schal multiplye youre seed as ye
sterres of heuene / 7 I schal be to
your seed. al yis lond of whiche
I spak. 7 ze schule welde it eue / 7 ye
lord was plesid yt he dide not yep-
nel. whiche he spak agens his pe-
ple / 7 he hadde mercy on his peple.
ye lord oure god. *Alleso u on ye. iii.
wednesday of leute / ezechiel. xvi.*

The lord god seip yese y^ugis
I schal halowe my greet na-
me: yt he y^u me write. yt I am ye
lord / whane I schal be halowid i

3ou: biſore hem / for I ſchal take alwey 3ou
 fro heſt me. & ſchal gadre 3ou fro al
 le londis. & I ſchal bringe 3ou into 3ou
 lond / & I ſchal ſchede out dene waſe
 on 3ou: & ze ſchule be denſid fro al
 3oure filpys / & I ſchal cleuſe 3ou fro
 alle 3oure idolis / & I ſchal zeue to 3^u
 aneue herte. & I ſchal ſette aneue
 ſpirit in ye myddis of 3ou / & I ſchal
 do alwey an herte of ſtoon fro 3our
 fleſch: & I ſchal zeue to 3ou a herte
 of fleſch / & I ſchal ſette my ſpirit in
 ye myddis of 3ou / & I ſchal make y^t
 ze go in my comaundementis: & ke-
 pe & worſchipe my domes / and ze
 ſchulen dwelle in ye lond. whiche
 I gaf to 3oure fadris / & ze ſchulen
 be a peple to me: & I ſchal be into
 god to 3ou. ſey ye lord almyghty //

ye piſtle o ye. my. wednesday of iete /

Gode lord god ſey **I** ſaie. i. c.
 yeſe pigis / be ze waſche be

ze dene: to ze alwey pe yuel of zoē
youztis fro myn yzeu / ceesse ze
to do weilwardly: lerne ze to do
weel / seke ze don: helpe ze him
yt is oppzessed. deme ze to pe fadir-
lees & modirlees child. defende ze
albidwe. & come ze & repue ze me
seip pe lord / youz zoure synes be
as blood reed: youz schule be maid
white as snow / & youz po be reed
as vermillion: pei schule be white
as wolle / & if ze wolē here me: ze
schule ete pe goodis of erpe. seip pe
lord almyty. **pe pifflecon. ye. iij.**

pyrday of lente / iij. reg. iij. c.

**in po dines albōmā of pe luna-
mytis. cam to elize pe yfete.**
in pe hyl of carmelie / & whāne pe
man of god hadde sen hyr euene
azens: he seide to gielie his child /
lo pille lunamyte / go you perfore
ito pe metige of hit & seie you to

hyr/wher it is do rztfully aboute pi
 hounsonde: & aboute pi sone: & sche
 answered rztfully & whane sche had
 to come to ye man of god ito ye hil
 sche took hile feet. & gresie nevede:
 yt he schulde remeue hyr/ & ye ma
 of god seide/ suffice you hyr/ for hyr
 soule is in bittirnesse: & ye lord held
 pryuy fro me. & sche wote not to me/
 & sche seide to hi/ wher I askide my
 sone of my lord: wher I seide not
 to yee. scorne y not me: & he seide
 to gresie/ gude pi leendis: & take my
 staf in ym hond & go/ if a ma mee
 ty yee. grete you not hi/ & if ony
 man grety yee: answer yee you not
 hi/ & putte you my staf on ye face
 of ye child/ forsope ye modir of ye
 child seide/ ye lord hyer & pi soule
 lyuep: I schal not leue yee/ yfore he
 wos & suede hyr/ sopely gresie zede
 bfore he. & putte ye staf on ye face

of þe child: & voice was not heyr
witt / & griesie turnede azen i to þe me
tinge of hi: & tolde to hi & seide / þe
child was not / yf ore else entride
into þe hous: & lo þe deed child e
lay in his bed / & he entride & dolið
þe doze on hi self & on þe child: and
preiede to þe lord / & he striede & lay
on þe child / & he putte his moun
on þe moun of þe child: & his be
on þe zen of þe child / & his hon
dis on þe hondis of þe child: &
he boorde hi self on þe child / & þe
fleisch of þe child was maad hoot
& he turnede aze & walkide i þe ho
ones hoxe & yoxe / & elsee striede:
& lay on þe child / & þe child zorde
vi. supis: & openede þe zen / & he
depeide griesie: & seide to hi / depe p
pis sunamyte / & sche was depid:
& entride to hi / & he seide / take vi
sone / & sche cam & feldeū at his

feet: & worſchypide on ye erpe / &
 ſhe took hir ſone & zede out / & eli
 ze turnede azen ito galgala. *pe*
miſſe on ye. my. frida. of lente. in.

In po daries *pe* *regi. in. c.*
 ſone of alboina hucwyt:
 was lyk / & ye ſykneſſe w's moost
 ſtung: ſo p't b'reep diſelte not i
 hi / p'fore ſhe ſeide to ehe. what to
 me & to pee p' mā of god: etridiſt
 pou to me: p't my wickidneſſe ſh
 ulde be remembrið / & p't p' ſchuldia
 ſle my ſone / & ehe ſeide / zene p' ſo
 ne to me / & he took p' ſone from
 hir boſum. & bar ito ye ſoler whē
 he dwellide / & he putte hi on his
 bed / & he criede to ye lord. & ſeide /
 my lord god. wher p' haſt ſūctid
 ye widothe at whō i am ſuffered
 on al manie: pat pou biſtand. hir
 ſone: he ſprede abroad hi ſle. &
 ſat on ye child bi pre tymes / & he

aride to þe lord: & seide / my lord god
þu biſte: þe ſoule of þis child turne
aȝē ito þe eternals of hī / þe lord her-
de þe voice of elye: & þe ſoule of þe
child turnede aȝen wipīne hī / & he
lyuede aȝē / & che took þe child & put-
tide hī wī of þe ſoler ito þe lower
houſe: & bitook to his mod' / & he ſei-
de to hir / lo þi ſone lyueþ / & þe wo-
man ſeide to che / now i þis i haue
knowe þt þ' art þe mā of god: & þe
word of god is ſoop i þi moup / **þe**
piſte on þe my ſat'day of lente / 3 la

Ghe lord god ſey þeſe **¶ 17.**
vīgis ¶ In apleſant tyme i
herde þee: & in þe day of helpe i hel-
pide þee / & i kepte þee & ȝaf þee. ito
aboond of pees of þi peple: þt þou
ſchuldſt reſe þe erpe. & haue i þoſ-
ſeſoun eritage diſtred / þt þou ſch-
uldſt ſeie to hē þt þen boīdē: go
ȝe out / & to hē þt be derkneſſis: be
iii

ze schewid / pei schule be fed i wei-
 es: & pe lefelis of he schulen be
 in alle play pigris / pei schule not
 hugre: & pei schule no more purste:
 & hete & pe liue schal not fympte
 he / for pe merciful doere of he schal
 gouerne he: & i schal zeue drinke to
 he at pe wellis of watris. & i schal
 sette alle my hillis ito wey: & my
 payis schulen be enhaunsid / lo pese
 me schule come fro fer: & lo pei sch-
 ule come fro pe nozp & see: & pese
 fro pe soup lond / heuenes herie ze.
 & you erpe make ful out jone: hil-
 lis lige ze hertily herynge / for pe
 lord couferte his peple: & schal
 haue mra o his poze me / & si o seide
 pe lord hay forlake: & pe lord hay
 forzetu me / wher awoma may
 forete hir zoge child: p^r sche haue
 not mra on pe soue of hir wombe:
 youi sche forzetu nepeles i schal not

forȝete ſerue pe lord almyȝty / penitente
on paſciou moȝday / Jonas .iii. c.

In þo daies, þe word of þe lord
was maad to jonas þe ſenide
tyme. & ſeide / riſe you & go into nynyue
we þe grete cite, & preche þou to it. þe
þinge whiche I ſpeke to þee / &
jonas wos & wente into nynyue
by þe word of þe lord / & nynyue wos
agreet aȝe: of þe journe of þe dai
es / & jonas bigan to entre into þe ci
tee. by þe wurup of o day. & criede
& ſeide / ȝit forty daies. & nynyue
ſchal be undurturned or diſtroyed.
& men of nynyue bileueden to þe
lord. & preche faſtunge. & were do
pid wip ſackis. fro þe more til to þe
leſſe / & þe word cam to þe kyng of
nynyue / & he wos of his ſete: and
caſte away his clopis fro hi. and
was clopid wip ſak & ſat in aſche.
& he criede & ſeide / in nynyue of þe

mowp of þe king & of his p̄m̄as:
 & seide / men & werk beestis & oxen
 & scheep. taste not ony pig: neyþ
 be fed. neyþ drinke water / & be men
 hild wip sackis: & werk beestis crie
 to þe lord in strengþe / & be a man
 cōuertid from his yuel wey: & fro
 wickidnesse y^t is in þe hondis of
 hem / w̄ho wot if god be cōuertid
 & forzeue: & be turned azen fro wode
 nesse of his wrappe / & we schulē not
 p̄sche: & god say þe werkis of hē:
 þat þei were cōuind fro her yuel
 wey / & god hadde m̄cy on þe man̄ce
 whiche he spak: y^t he schulde do to
 hem & dide not / & oure lord god had
 de m̄cy on his peple. **¶** *ye pistle on
 þe twilf day i pascoū woken*
¶ *in þe daies men of ba* **¶** *Am. c.*
I biloune. were gaderid to gide
 to þe king & seide / Bitake þou to us
 daniel: y^t distride bele & kullide þe dra

god̄/ellis we schulen see pee & vi
hous / yfore ye kyng say: y^t yei fel
de in greetly on hi / & he was com
pellid by nete: & bitook daniel to
he / whiche senten hi into ye lake
of hous: & he was y^e seuene day
es / & viij. hous weren in ye lake
& they bodies & they scheep: we
re zonen to he eche day / & panne yo
were not zone to he: y^t yei schul
ten denoure daniel / forsope aba
cuk ye pfete was in Judee: & he
hadde sode potage. & hadde sett i loo
ues in altul panner / & he zede into
ye feeld: to bere to ye repens / & ye
aigel seide to abacuk / bere y^e ye
mete whiche pou hast to babiloy
ne. to daniel ye whiche is in ye
lake of hous / & abacuk seide / lord
I say not babiloyne: & I kneib not
ye lake / & ye aigel ~~took~~ af ye lo
rd tok hi bi ye top & bar hi bi ye

heer of his heed / & he settide pillie
 abacuk in babiloyne on pe lake.
 in pe feerfnesse of his spirit / & aba-
 cuk aried. & seide / daniel pe seruānt
 of god. take you mete y^t god hay
 sent to ye / & daniel seide / lord god. y^e
 hast mynde on me. & hast not for-
 saken hem y^t louen yee / & daniel ro-
 os. & eet / certis pe aūgel of pe lord.
 restorde abacuk anon in his pla-
 ce / y^efore pe kīng cam in pe seueye
 day. to biweyle daniel / & he cam to
 pe lake & lokide in. & lo daniel sittige
 in pe myddil of hous / pe kīng cri-
 ete an hī w^t agreet voice. & seide /
 lord god of daniel pou art greet.
 & pe kīng brow hī out of pe lake.
 certis he sente into pe lake. & y^e
 weren cause of his p^{er}dition. and
 y^e were deuourid in amonū.
 b^efore hī / p^{er}ūne pe kīng saie / y^e y^t
 dwellen i al erpe. & yet pe god of

daniel/for he is god tryuynge into
worldis/ he is deliuerer & saviour:
tonge myracle & miracles i heue
ne & in erpe: *pt deliuered daniel fro
ye lake of lions/ ye pistle o ye wed
nesday i passion woke/ leuit. xix.*

Shalt **h**alt
The lord spak to moyses: & seide
speke thou to al ye cupenye
of ye sones of israel: & seie to hem
ze schule not do pestre: ze schule not
lie/ and no man disseyne his nex bo
re/ you schalt not forswere i my na
me: neyther you schalt defoule ye na
me of pi god/ I am ye lord/ y schalt
not make fals chalenge to pi nex
wive: neyther y schalt oppresse hi by
violence/ ye werk of yi hard man
y is ye hore of his werk, schal not
be belle at ye til to ye moxow tyd/
ye schalt not curse a dech man.
ye schalt not swere by ye oth of leuig
in fere schal man schal y schalt

drede ye lord pi god / for i am lord / you
 schalt not do y^t y^t is wickid: ne byt
 willyp you schalt deme / you schalt not
 biholde ye persone of ye poore: ne
 you schalt onoure ye chere of ye myz-
 ty / rytwillyp deme you to pi neyboore /
 you schalt not be an wrongful amiser
 of greuous syne: ne prypp yuel que-
 ke in peplis / ne you schalt stonde a-
 zens ye blood of pi neyboore / i ye lord /
 herte you not pi wo^r in pi herte: b^t
 openly undurmyne hi. y^t you haue
 of hi no syne / you schalt not seke ve-
 jance: ne y^t schalt haue mynde of ye
 wrong of pi citeisyns / y^t schalt me
 pi frend as pi self / i am ye lord. my
 lawis kepe ze. i forlope am zo^e lord
 god.

The pistle on ye yurday i pascioⁿ
 In yodnes a. **Woke** **Samuel. 19.**
I am p^riede to ye lord & seide / dis-
 t^rie not pi testament: ne y^t to you
 away pi mercy fro us / for abraham

vi. heyring. & Iſaak vi. ſervant & Iſra
el vi. help. to which you ſpakeſt bi
heringe. y^t you ſchuldſt multiple
her ſeed as ye ſterris of heuene. &
as gravel which is in ye bynke of
ye ſee. for why lord we be maad hit.
more pa alle follis. & we be low in
al erpe to day for oure ſynes. & i yis
tyme is no place & drink. & pfete. ney
brent ſacrifice. ney ſacrifice ney
offringe. ney ~~we~~ place of furthe frutis
biſore pee. y^t we mon fynde yⁱ may
but be reſteyued in contriſt ſoule.
& in ſpirit of mekenelle. as i brent
ſacrifice of rānes & of bolis. & as
in pouſandis of fatte lambxen. ſo
oure ſacrifice be maad to day in
yⁱ ſyt. y^t it pleſe pee. for no ſcha
me is to hē y^t triſte in pee. & now
we hē pee in al ye herte. & we die
den pee & we ſeken yⁱ face. ſchende
you not us. but do wyⁱ us yⁱ mylde

nesse. & by þe multitude of þi mercy
 & deliuer þou us in þi merueils:
 & geue þou glorie to þi name lord
 & alle mē be schēt. þat schelwē puehis
 to þi seruāntis / be þei schent i al þi
 myght. & þe strengþe of hē be al to bro
 ku / & þei schulen wite þat þou art
 þe lord god alone: & glorious o þe
 wūdnesse of londis. lord oure god
þe pistle on þe friday in passiō

In þe daies: wolke Jeremie / xviij.
 Jeremie seide / lord alle þat for
 saken þee schulē be schent. þei þat
 gon away fro þee i þeeerpe. schulē be
 wittē / for þei forsoken þe lord: þe
 weyne of lyuynge watris / hele me
 lord & I schal be heeld. saaf make
 me: & I schal be saaf: for my pynge
 þou art / lo þei seiē to me where is
 þe word of þe lord: come n: & I schal
 not disturbd / folowynge þe shep
 herde: & þe day of mē I refuse not

you wolt/ y^t y^t is go out of my lippis:
rit was in yⁱ list/ be you not to ferd
ful to me: you myn hope in y^e day of
turnementinge/ be y^ei confoundid y^t pur
suen me: & be not yⁱ confoundid/ yⁱ ward
ly drede y^ei. & yⁱwardly drede not yⁱ
brynge you on hē a day of turment:
& defoule hem bi double defoulynge.
lord oure god/ *ye pistle on ye satir
my in passion woked. Jeremie. xviij.*

In yo daies ye wikkide men of
jerus. Ceitē to gidre/ come ze
& penke we pouztis azens jeremye
for whi ye laue schal not persche fro
aprest. ney couleil yⁱschē fro a wile
man: ney word schal persche fro a
p^rete/ come ze & snypte we hī w^t tūge:
& take we noō hede to alle y^e wor
dis of hī/ lord geue you tent to me:
& here pou y^e voice of myn aduiscarie
whē y^euel is zoldē for good: for y^ei hā
diggid apat to my soules/ haue you

mynde y^t stood in yⁱ list. to speke
 good for hem: & to turne away yⁱ in
 dignacion fro hē / y^fore zene pou pe
 lones of hem fro hūgr / & for hē ito
 pe hondis of siverd / pe wyues of hē
be maad wyoute children: & be ma
ad widows: & pe housbondis of hem
be slayn bi depe / pe zonge mē of hem
be perfid to gide in batelle: cry be
herd of pe hous of hem for yⁱ schalt
bringe sodeynly speef on hem: for pei
diggyden apitt to take me. & hidde sna
res to my feet / but yⁱ lord knowist
al pe counseil of hem agens me: into
depe / do now not mercy to pe wikkid
nesse of hē: & pe lyne of hē be not do
alwey fro yⁱ face / be pei maad fallig
don i yⁱ list: in pe tyme of yⁱ strong
verance. lord my god **Upon palm**
sunday a lesson perody pe xvj. c.

In y^e dailis. forsope pe lones of
 israel camen into helym alle

were xii welles of watris. & lxx. palm
trees: & þei setiden tentis bulid is þe
watris / & þei zeden forþ fō helym /
& al þe multitude of þe sonen of israel
cume into desert of syn: which is by
twix elym & synay / i þe xv day of þe
secunde monthe aft^r þat þei zede out
of þe lond of egypt / & al þe cōgrega
cion of þe sonen of israel. gructhnde
aȝens moises: & aȝens aron i wilde
nesse / & þe sonen of israel seiden to
hē / we wolden þat we hadde be deed
bi þe hond of þe lord in þe lond of
egypt: whāne we sette on þe pottes
of fleschis. & eeten loones i plente
whi leddeste us into þis desert: þat
we schulden see al þe multitude wip
hungre: for soþe þe lord seide to moi
ses / lo i schal reyne on þou loones
fro heuene / þe peple go out þat it
gaddre þo viȝis. þat suffice bi eche
day: þat i assaye þe peple. wherū

it goip i my wey eris nay / soþely
 in þe sixte day gedre þei þe. þe þei
 schule here in: & be it trouble on þe
 þe þei were wont to gadre bi eche
 day / & moises & aron seide: to alle þe
 sonen of isruel / at enentyde ze schu
 len write þe þe lord lede you out of
 þe lond of egypt: & in þe morowtyd
 ze schulen se þe glorie of þe lord / for
 þe he heerde youre gruchigis azens þe lo
 rd / soþely what ben we: for ze gruc
 chiden azens us: & moises seide / þe
 lord schal zene to you at enentyde fles
 schis to ete. & loones i þe morowtyde
 in plente: for he heerde youre gruc
 chigis bi which ze gruchide azens
 hi / for whi what ben we: & your gruc
 chinge is not azens us: what azens
 þe lord / & moises seide to aron / take
 you to al þe congregacioun of sonen
 of isruel / make ze lesse þe lord
 for he heerde youre gruchigis & whi

of his seruant: who sede in derknes-
 sis: & lht is not in hi: hope he in ye
 name of ye lord: & truste he on ye na-
 me of his god.

Ye pistle on ye tenev-
day i ye laste woke of lente/ iere-

In po lares jeremye sente/ mye. xj.
 you lord for love hast shewid

to me: & i knowe/ you shewid to me
 ye studies of he: & i am as a molde loh
 whiche is boyn to slayn sacrificis: & i
 knowe nat y^t yei poynt coulsake of
 me & sende/ sende we are into ye quyt
 of hi: & rase we hi alye fro ye land
 of lyuers: & his name be no more
 had in mynde/ but you lord of alre
 y^t tennest iustly: & pynest iustly
 hertis: & i ye veniaunce of hi: & i
 pray i shewe my cause: & i pray

at lesson on ye wednesday in ye laste

the lord **Woke of lente/ i laie. lxxj.**

God sey pele pigis/ laie: & i
 pray of ien: & i pray of ien: & i pray

to his mete is wip hi: & his werk is
before hi. & þe schule depe hi an ho
ly peple azenbount of þe lord. þou
forþe schalt be clepid a souerayn
& not for sake who is þis þat cam fro
edom. wip steyned clopis fro bozra:
þis schaply in his stoole: goinge in
þe multitude of his truþ & speke
rytlik. Inelle: & afore fytere an to sa
uen / why þane is þi cloþige red:
& þi cloþige as of men tredige i þe
presse / þe presse & trad aloone: &
of þe folk of kynde. þis is not a ma
wip me / & trad hem in my woodnes
se: & to gide trad he i my wrappe
& þe blood of hem is sprengid o my
clopis: & alle my cloþigis & refoilde
for whi a day of uenante is in myn
herte: & þe zeer of my zeldige cum
& biheld aboute. & þis was not a hel
pere: & souzte & þis was not þat halp
& myn indignacioun sauede to me

my arm: & it halp to me of pe ma-
ful twigis of pe lord. & schal recorde
pe prisynge of pe lord on alle prygis:
yt hap zoldū to us. pe lord oure
god.

*ye pistle on pe same wed-
nesday I saie ye yre & fifty. c.*

In po dries I saie seide lord who
bileuede to oure heringe: & pe
arm of pe lord to who it is schewid/
& it schal stye up as a quik hegge
infore hi: & as a wote to pe prisynge
erpe y is not schap to hi neyir fair-
nesse: & we saien hi: & he was not of
size: & we desirde hi dispisid. & pe las-
te of me: amau of sorowis & knowis-
unge syknesse: & his cheer was as
hid & dispisid: wherfore & we aret-
tude not hi: vntil he suffirde oure
syknessis: & he bar oure sorowis: &
we arettiden hi as aniel: & sumte
of god. & mead low forlope he was
woudid for oure wickednessis: he

was defouled for oure greet trespassis
ye lemyng of oure pees was on him:
we beu maad haol bi his wille al
we erden as sheep. schynā voluue
into his owne wey: ye lord puttid i hi.
ye wickednesse of alle vs / he was offrid
for he wolde: he openede not his mo-
th / as a sheep he schal be led to sleighe:
he schal be doun as a loun. before
he p'p'ny it. he schal not opene his
mouth / he is taken a wey fro angluschi:
i fro doun / who schal telle our ye gen-
aoun of hi? for he was here don fro ye
land of wyld / I knowe hi for ye greet
trespassis of my people: he schal zeue
wittynful men for burynge. i. i. he
was for his deat / for he was not wicked
wille: neytr gile was in his mynde:
ye lord wolle defoule hi i siknesse
if he putty his liff for hym: he schal
be dead longe durnge: ye wille of ye
lord schal be doctid in his hend for

pat p^r he zaf his lyf into deap: & was
 arettid wip felous men / & he dide alwey
 ve synne of manye men: & he p^riede for
 trespassours. p^r pei schulde not perische
 seip ye lord almyghty / upon good fri

day ye firste lesson // De. vi. c. //

In her tribulacion. pei schule rise
 erly to me / come ze & turne we
 agen to ye lord / for he took & shal hele
 us: he schal smyte & schal make us
 hoole / he schal quykene us after they
 dyes. & in ye pryde day he schal reise
 us / & we schule lyue in his lyt / we sch
 ule write & sue: y^t we knowe ye lord /
 his gonge out is maad redy as ye me
 moryde: & he schal come as ayn to
 us. whiche is tyngful & lateful to pe
 erpe / effrayn what schal y to to pee?
 zula what schal y to to pee: zo^e mery
 is a doude of pe-morowide: & an oth
 passynge fory erly / for pis ying y he
 wite in p^retis: & kille hem i ye w^rid

of my moupe / & y^e domes schulen go
out as lyt: for y^e wolde they & not sac-
fise. & y^e künnyge of god more pan
by et sacfise / **upon goode friday y^e**
seconde lesson / Exody. xij. c. //

The lord seide to moyses & aaron:
In y^e land of egypt / yis mope
y^e bygnynge of moyses to you: schal
be y^e firste i y^e mounys of y^e zeer /
sueke ye to al y^e cūpanye of y^e lous
of israhel & seie ye to he / In y^e tene
day of yis moype: eche man take
a lomb in his maynes & housis / but
if y^e mayne is lalle pan it may suf-
fise to ete y^e lomb: he schal take his
neighbour whiche is ioyned to his ho-
us by y^e manere of lous: y^e mo-
ment to y^e eyng of y^e lomb /
wate y^e lomb schal be a male
of an yeer wyppente wem / bi whi-
che maner ye schule take also a kid:
& ye schulen kepe hi til to y^e xij.

day of yis moneye / 7 al ye multitude
 of ye sones of israel. y^r is eche hous:
 schal offre hi at euening / 7 yei schule
 take of his blood: 7 schule putte on
 euer eipre post / 7 i here yis school
dis of ye hous: i which yei schulen
 ete hi / 7 in y^r nyxt yei schulen ete fle
 ischis wolfd wip fier: 7 y^r loones
 wip leturis of ye feeld / ze schule not
 ete y^r of ouy rail pig / ney^r sodon
 in wat^r but wolfd oonly bi fier. ze
 schule deuoure ye heed 7 feet wth en
 trais y^r of: ney^r ouy pig y^r of schal abu
 te til to ye moruyn / is ouy yung is
 residue: ze schulen brene i ye fier / for
 soye yis ze schulen ete hi: ze schule
 gree ye reynes. 7 ze schule haue sch
 oon in ye fier / 7 ze schulen holre sta
 nes in hondis: ze 7 schulen ete hatti
 ly / for it is fact: y^r is passinge of ye
 lord. **The firste lesson on estir euen:**
Genesis ye firste chapitre //

In þe bygyngge god made of nouȝt
hevene & erpe forloþe þe erpe was
driȝt & soide / & derknessis were on þe fa-
ce of deþpe / & þe spirit of þe lord was
born on wattris / & god seide / lȝt be ma-
ad / & lȝt was maad / & god say þt it
was good / & he departe lȝt fro derk-
nessis / & he cleþde þe lȝt day / & derk-
nessis nyȝt / & þe enentide & morntide
was maad oo day / & god seide / þe fir-
mament be made in þe myddis of
wattris / & departe wattris fro wattris
& god made þe firmament & ceptide
wattris þt were under þe firmamēt:
fro þese wattris þt were on þe firma-
ment / & it was don so / & god cleþde þe
firmamēt hevene / & þe enentide & þe
morntide was maad þe secunde day
forloþe god seide / þe wattris þt be v-
der hevene be gadred into oo place:
& adre place apere / & it was don so
& god cleþde þe drye place erpe / &

he depide þe gndzungs to gndre of
 watris: þe sees / 7 god say þat it is
 good: 7 seide / þe erpe bryngge forþ
 grene erbe: 7 makinge seed / 7 an ap-
 pil tre makynge fruit in his hande:
 whos seed be in it self on erpe / 7
 it was don so / 7 þe erpe brougte forþ
 grene erb: 7 makinge seed in his hande:
 7 an apil tre makynge fruit: 7 eche ha-
 uynge seed in his hande / 7 god say
 þat it was good 7 þe eueninge 7 morn-
 inge was made þe firste day / for so
 þe god seide / lize be made in þe fir-
 mament of heuene / 7 departe þe
 day 7 þe nyght / 7 be þe into signes
 7 tymes 7 daies 7 yeres / 7 schone be
 in þe firmament of heuene: 7 lette
 þe erpe / 7 it was don so / 7 god made
 te twey grete litzis / þe grette lize:
 þat it schulde be before to þe day /
 7 þe lesse lize: þat it schulde be before
 to þe nyght / 7 god made sterres 7 set

the po in pe firmamēt of heuene: pt
po schuldē schyne on erpe / 7 pt po sh
uldē be before to pe day 7 nyte / 7
schuldē departe lūt 7 derknessis / 7
god say: pt it was good / 7 pe eue
nid 7 moruntid was maad pe four
pe day / also god seide / pe wat' brige
forp acerpige heest of luyngē sou
le: 7 alwyd flayge aboue pe erpe un
der pe firmamēt of heuene / 7 god
made of nougt grete whelis. 7 ethe
soule luyngē 7 mouable whichē
pe watris brougtē forp in her kyn
dis / 7 god made of nougt ethe vola
tile. bi his kynde / 7 god say pt it was
good: 7 bleside hem 7 seide were
ze 7 be ze multiplied / 7 fille ze pe
watris of pe see: 7 briddis be mul
tplied on erpe / 7 pe euentid 7 mo
runtid was maad pe v. day / 7 god
seide / pe erpe luyngē forp alwygē
soule in his kynde: werb blesid 7

crepige beestis. & beestis of pe erpe
 in her kyndis / & it was don so / & god
 made unreasonabie beestis in her ^{of e}
 kyndis. & werkbeestis & othe crepige
 beest of erpe in his kynde / & god say
 y^t it was good. & leide make we mā
 to our ymage & likenesse. & be lord
 to ye fishis of ye see. & to ye vola
 tilis of heuene. & to unreasonabie be
 estis of erpe. & to eche creature. & to
 eche reptile whiche is moued on
 erpe / & god made of noure ānā to
 his ymage & likenesse / god made
 noure ānā to be ymage of god.
 god made of noure hē. male & fem
 le / & god blesse hē & sende him forth
 & be ye multiplied & fille ye erpe.
 & make ye it sugit. & be ye lord
 to fishis of ye see. & to volatilis of
 heuene. & to alle kynge beestis.
 pat ben moued on ye erpe / & god
 seide / so I haue touch to you. & to

beringe seed on erpe / 7 alle trees y^t
han in he self seed i her kynde. pat
po ben ito mete to zow / 7 to alle ly
uynge beestis on erpe. 7 to ech bryd
of heuene / 7 to alle pīgis y^t be mo
ued in erpe. 7 in whiche is hūyge
soule. pat po haue to ete. 7 it was
don so / 7 god say alle pīgis whiche
he made. 7 po were ful goode / 7 pe
euentyde 7 moonytyd was maad pe
sixte day / p^rfore heuene 7 erpe be
maad parfyt. 7 al pe oumanet
of po / 7 god fulfillede i pe sevenpe
day. his werk whiche he made. 7 he
rested in y^e sevenpe day fro his
werk whiche he hadde maad / **pe**
ii. lesson o est' eue. Exodi. xij. c.

And now was come pe mo
onytyd. 7 lo pe lord in heeld
was synnyng. on pe castels of egypt
and bi apylar of fier 7 cloude. and
killde pe oost of he / 7 he dultrede

pat is warte in lye in ierlm. it ye
lord waulshy alyce ye lye of ye
romans of syon. & waulshy ye blec
at ierlm in ye myddes of ye ierlm
of com & in ye spurt of heet
& ye lord made on eue place of ye
hil of syon. & wile he was demd to
hels. & ierlm bi day: & ierlm bi nyght
welle of fier flammynge in ye myddes
for all the ierlm. & othre ierlm. & ierlm
be a boue al glorie & a tabernacle
shal be into a shewynge of
ye lye of here: & in ierlm. & ierlm
in ierlm. & ierlm. & ierlm. & ierlm.

my. lcton on estir euen. **Reu**
In ye myddes of ierlm. **Stronomy. iii.**
In ye myddes of ierlm. & ierlm. & ierlm.
of ierlm. & ye lord commandid
to lye ye lye of ierlm. & lye. & lye.
to lye. & be ye lye. & lye. & lye.
shal lye ye lye of ierlm. & lye.
ye lord p. & lye. & lye. & lye.

wip yee ffore affur y^e monkes wip
 of yee woldis of yis lare & abou
 & fildre. he comaunde yee to kepe y^e
 baren yee arf of yee bond of nees of
 yee lord. & ceide / take ye yis booke
 putte ye it in yee side of yee arf of bod
 of yonne lord god. y^t it be yee azen
 yee into wittellunge / for i knowe
 yee tryngge & y^e hardit not / y^t whi
 le y^e wold & wittende wip yonne on
 ven alle trynggig azen yee lord
 yon wip yee wold whanne ~~y^e wold~~
 what be deed / gude ye to me alle yee greet
 in men in wip & to yee in yonne
 ymagis / & i chal speke to hem her
 yee wordis / what depe wip ye
 wene & erpe / for i knowe y^e wip
 ye schuld comwold & schuld wip
 allep some to yee wip y^e wip
 comwold to yon / & yueh schuld to
 me in yon & yueh wip y^e wip
 ye wip to yueh in yee wip of yee lord.

þe wheles of charis. ⁊ þo were bro-
 uen to depe / þfore egyptians seide /
 he we israel: for þe lord sitip for hē
 azens us / ⁊ þe lord seide to moises /
 hold for þi hand on þe see: þt þe
 waters turne azen to egyptians. on
 þe charis ⁊ kuytis of hem / ⁊ whā
 ne moises hadde holde for þe hōd
 azens þe see: it turnede azen for
 in þe moruntid to þe former place /
 ⁊ whāne egyptians fledde þe water
 turne azen: ⁊ þe lord slayide hem
 in þe inpyddil of floodis. ⁊ þe waters
 turnede azen ⁊ hilde þe charis. and
 kuytis ⁊ al þe oolt of farao: and
 the liueda ⁊ entride to þe see / for þe
 not don of hē was alþue / for so þe
 sones of israel zede þorou þe myn-
 dis of þe dre see: ⁊ þe waters were
 to hē as for alwal. on þe rytliche and
 left side / ⁊ in þat day þe lord deliuerde
 yisrael: fro þe hond of egyptians / ⁊

and sende ye. m. lestoun on estur

The lord. *Seuen* *flave. iij. c.*

Cen velle pignu / seueue wynt
mille churche so man in pte can't
churche seue / wethulow etc oure bre
thre we schuld be bind any oure
wif only p' name be depid on us.
for on a day our churche / p' p't
say p' burying of we lord
al be in greet worship & glorie
we trust p' p' our schol be liz
a ful our p'one schol be to hē. yf chur
che be laued of alme / & schol be
p' p' is left in won. & is reueue
in p'one schol be depid holy / ethe

par ze terre hi to me. bi pe werdis
of your hondis pfore while al pe
companye of pe lones of israel hea
termoules spak pe wordis of pis
song. While til to pe ende. **pe. i. les**
son on withū euen / genesis. xxi. c.

[illegible]

[illegible]

newe & seide / abraham. abraham
 whicher answeride / I am present / &
 ye angel seide to hi / healde you not
 forþe ye hand on ye child: neþ to
 any þing to hi / now I haue knowen þat
 you dredist god: & þarist not þat I con-
 gendrid come for me / abraham re-
 toke his we. & he say biþynke his her-
 am: denynge bi þe hornes among
 byens / whicher he took & offrid brett
 sacrifice / & he depide þe name of þe
 place: ye lord seep / þfore it is seid til
 to þis day: ye lord shal be in þe hi / &
 forþe ye angel of þe lord depide a-
 braham þe seruice tyme fro heuene.
 & seide / ye lord seip / I haue swore by
 my life / for þou hast to þis þing: &
 hast not spard on bigetū for me:
 I shal blesse þee & I shal multiplie
 þe seed as þe sterres of heuene: & as
 gruel which is in þe bynke of þe
 see: þe seed shal gete þe iatts of þe

alien lord. you art defouled wth deed
 men: you art arethid wth hē p^r gon
 toū into helle. you haſt forſake the pe
 welle of wilſom/for why if y^e had
 diſt go in ye weies of god: for by
 you had diſt dwelld in pees & ioy
 forne y^e w^he is wiſe. w^he is iuſt
 & where is v^{er}u. w^he is v^{er}uſtūm
 pat you wite to god w^he is lord
 kinge of liſt & kyſode. w^he is lord of
 men & pees/who found ye place of
 and who entride into ye treſour
 y^e of: w^he be ye p^rince of heuⁿ &
 & y^e be lordis ou^r pe beſta p^r & ou
 erpe: w^hiche placiū w^h ye be
 of heuene. w^hiche treſour & gold:
 w^hiche mē reſte & mē &
 is of ye p^rurchaſinge of heuⁿ &
 maken ſiluer & ben l^ouⁿ &
 is of heuⁿ w^hiche/ye be diſt
 zete toū to helle & o^penⁿ &
 ye place of hē/ye y^e &

men lyf: & dweliten on erpe/ but
ye knellen not þe wey of wylde:
neþ' vnderstode þe papis þ'of. neþ'
ye sonde of hē vellepmede it/ it was
maked fro þe face of hem/ it is not
yet in þe lond of canaan: neþ' is
yet in thoman/ also þe sonde of
nygth: þat sousten out prudence. whi-
che is of erpe: þe martyrdoms of er-
de & of thoman: & ye tale telleris &
þe sonde out of prudence & of un-
derstandinge/ but ye knowe not þe
wey of wylde: neþ' hadde myde
on þe papis þ'of/ a lorde þe house
of god is ful greet: & þe place of his
dwelling is greet/ it is greet & hay
noon ende: hy & greet w^toute me-
morie: named gauris weren þere.
ye þ' were of greet stature at þe bi-
gynnyng & knellen bataille/ þe lord
kepes not þese: neþ' ye fowden þe
wey of wylde. þ'fore ye p^risiden/

7 for þei hadde not wil. þei purche
 for her un wil. who stode into he-
 uene 7 took þat wil. 7 brouȝt
 it doun fro þe clowdis. who passid ou-
 þe see 7 fond it. 7 brouȝt it more
 þan cholen gold. noo is þat may
 knowe þe wey þof. weis þat sekis þe
 þaris þof. but he þat can alle þinges.
 knew it. 7 fond it by his p̄d̄ere. whi-
 che made redy þe erpe in euilastinge
 tyme. 7 shide it w̄t they footid beest-
 is. 7 foun fond beestis. whiche sen-
 dip out lȳt 7 it goip. 7 clepide it. 7
 it obeyede to hi in tremblunge. for so
 þe sterris zauen lȳt in her kep̄is.
 7 weren glad. þo were clepid 7 þo sei-
 d̄. we ben p̄sent. 7 þo schynede to hi
 w̄p myrre þat made þe þis is oure
 god. 7 noo opur schal be gessid azes
 hi. þis fond ethe wey of wil. 7
 7 gaf it to iacob his child. 7 to israel
 his derling. aft̄ þese þis he was

sen in dour: & i yuere wip me: / I lessō
i ye wedmida i wittu woke / capiēte
In vo dures salamo seide / **Q. i. c.**
we ve tones of israel ioue ze
me p^t deuen ye erpe / fele
ze m^t ye ligh in goodnesse: & ceke ze
ye m^t ye p^t plenesse of herte / for
ye is follen of hem p^t temptē not
h^t / for ye he aperu to hē par hā fap
into h^t / for why weyward p^t n^t
departen fro god: but p^t ued v^t n^t rep^t
wey unwise men / for why wisdom
shal not entre into an p^t uel w^t l^t
soude: ney^t shal dwelle in a body
fugit to synne / for love ye holy gost
of wisdom. shal he away fro a synner
man: & he shal take away h^t till fro
w^t n^t p^t ben w^t p^t n^t v^t n^t d^t ge
ye man shal be p^t n^t d^t of w^t n^t
nelle couunge fro a bone / for ye spi
rit of wisdom is benigne: & he shal
wey w^t n^t a cursid man fro his l^t n^t

for whi god is witnesse fro huse re-
 ues: & pe sercher of his herte is trewe.
 & pe herere of his tūge fol whi pe spi-
 rit of pe lord: hay fulfilled pe worlde
 wth his p^rig wth conteynep alle p^rigis:
 hay pe kūmūge of voice **The firste**
Lesson on pe sat^r day i wittū woke / Joel

God the lord god seip pe se p^rigis / **Am**
 I schal schede out my spirit on
 eche man: & your sonnes & your daug-
 ters schulen p^recene / your elde men
 schule dreme dremes: & your yonge
 me schule se visions. ap^ret reuelaci-
ons / but also I schal schede out my
 spirit on my seruātes & hand may-
 dens: in po daies / & I schal your grete
 woundis in heuene & in erpe: blowe
 & fier & hete of smake / pe time schal
 be turned fro certuēnes. & pe sea
 ne into blood: before p^ro pe grete
 & pe orible of pe lord come / & I schal
 be eche p^ro schal clepe pe name

of ye lord. schal be saaf. **pe. y. lesto**
on ye saturday i wittu woken / leu

In po daies. ye lord. **ti. xiiij. c.**
spak to moises & sente / speke
you to ye sonnes of israel: & þu schalt
seie to hem / whāne ze han entrid
into ye land. whiche i schal geue
to you: & her ripe corn: ze schule be
re handfulls of ens of corn: ye fir
st frutis of zoure ripe corn to ye
priest: & ye priest schal reise a bundel
bifore ye lord: þat it be acceptable
for you. in ye toþ day of sabot. pat
is of pask / & ye priest schal halo
we þat bundel / þerfore ze schulen
nombze fro ye toþur day of sabot.
in whiche ze affirde hondfulls of fir
st frutis: viij. fulle wokes / til ye to
þur day of fallige of pe. viij. wokes. &
ze schule offre sacrifice to ye lo
rd: of alle zoure dwellinge places
i. loones of ye firste frutis. of ye

in ten parties. whiche ye prest schal
 al reise before ye lord. & ze schulen
 depe pis day moost solempne &
 moost holy/ze schule not to haue
 any scruple werke/it schal be a
 lawfull pig enelastinge: in alle
 zoure dwellingis & gerdens.
 seip ye lord almyghty / *my. lesson o*
ye saturday in witsun woken deu

In po dines. mo. *Tronomy. xvj.*
 ces seide to pe sones of israhel
 here shal what I seie to you
 to day/whiche you haue entred into
 ye land. whiche ye lord god schal
 geue to you in usure/ & you haue
 gette it: & haue dwelleth in it. & you
 schalt take ye firste fruite of al
 le ye frutes: & you schalt putte it
 in a bagge/ & you schalt go to ye
 place. whiche ye lord god shal
 put his name be in it. & you
 schalt go to ye place.

pat schal ve in po mes: & þ' schalt
seue to hi / knowlethe to ray before y
lord god. whiche herde us & wheeld
oure mekenesse & trauelle & ang
wischis / & he ledde us out of egypt i
myrthy hond. & arwe holdis forp i gre
et dyete / in myracles & grete wōdus:
& ledde into yis place. & gaf to us a lōd
flowinge wyth myll & harnp / & yer
fize i offre now to yee ye firtte frui
tis of ye frutis of ye lōnd: whiche
ye lord gaf to me. & pou schalt leue
ye in ye lūt of y lord god / & whāne
ye lord god is worshipid: þ' schalt
ete in alle ye goodis. whiche ye lo
rd god gaf to yee / **ye my lēssōn in**
abitū wōke o ye sat' day / leinti. xxv.
In po mes. ye lord spak to
moyses. speke to ye lōnes
of israhel. & þ' schalt seie to hē / Jē je
god in mayn hēstis. & hepe my co
mēdementis & don po i schal se

ue to you reynes in her tymes / &
 ye erpe schal bringe forth his fruit
 & trees schulen be filled wip apples
 ye pryncinge of rye cornes schal
 take wyndinge & wynde schal occu-
 pie thed / & ze schulen etc. your breed
 in fulnesse & ze schulen dwelle in yow
 lond wip oute drede / & schal reue ye
 es in your castles & ze schulen liepe
 & noon schal be pt schal make you
 afereid / & schal to usen yuele beel-
 tis fro you / & a sherd schal not pas-
 se in your termes / & ze schulen þis yow
 enemies & ye schulen falle before
 you / & ye of your men schulen pur-
 sue an hundred aliens & an hundred of
 you schal pursue to thousand / & ye
 enemies schulen falle in ferd
 in your sight / & I schal bihold you
 & I schal make to encrece / & ze schulen
 be multiplied & I schal make inde-
 fast my conent wip you / & ze schulen

ere elouft of elbe pigis: & ze faine
calte forp elte pigis. Whanne me
we pigis fchulen anne abone
I fchal sette my tabernacle in pe
myddil of zowt my foule fchal
calte you mynny. I fchal go among
you. I fchal be zowre god. & ze
fchule be a people to me. fep pe
lord almyghty.

Qv: leſſon o pe ſame

ſat'day **Samuel** m^o angel of pe

In po tries pe lord cam don
wip azarie & his felowis to
pe furneis. & smot out pe flak
and of pe fier fro pe furneis. And
made pe myddil of pe furneis:
as pe mynd of dew blowing. & pe
flak me pacide held out on pe
furneis: in flirubins. & brak out
a ment: whom of pe caldeys it
funde biddis pe furneis. & with
pe fier touchid not he. ney ma
re fow. ney dide ony pig of dize

le/pane pese pre as of o mouny he-
 nede & glorifieden gud: & blessed
 god in ye firmens & seide/ lord god
 of oure fadris. þu art blessed & wor-
 pi to be þisid: & glorious & aboue
 enhauid into worldis/ blessed is
 ye name of þi glorie/ whiche na-
me is holy & worpi to be heried.
 & aboue enhauid into worldis/
 you art blessed in þe holy temple
 of þi glorie. & aboue preisable &
 glorious into worldis/ you art ble-
 sid in þe throne of þi reigne: & abo-
 ue þisable. & aboue enhauid into
 worldis/ you art blessed þat baho-
 dist deppis of watris. & crist on
 thy rubyn. & art þisable & aboue
 enhauid into worldis/ you art bl-
 essid in þe firmament of heuene
 & þisable & glorious into isorlon.
 alle þe werkis of þe lord/ alle
 þe lordis/ alle of þe lord/ alle

pe lord. heuene bleſſe ze pe lord. he-
mege & aboue en hantle ze hi in weal-
dis. alle watris þe þen aboue heu-
nes. bleſſe ze pe lord. alle þinges of
heuene bleſſe ze pe lord. liue & mo-
ue bleſſe ze pe lord. here ze and abo-
ue en hantle ze hi in to worldis. ser-
uis of heuene bleſſe ze pe lord. res-
t & den bleſſe ze pe lord. ioh. spirit of
god bleſſe ze pe lord. here ze & abo-
ue en hantle ze hi in to worldis. ser-
t here bleſſe ze pe lord. world & den
bleſſe ze pe lord. ihs & mo. bleſ-
se ze pe lord. myris & daries bleſſe ze
pe lord. ihs & der hneſſe bleſſe ze pe
lord. here ze & aboue en hantle ze
hi in to worldis. ser. worldis bl-
eſſe ze pe lord. here ze & aboue en
hantle ze hi in to worldis. pe erpe.
bleſſe ze pe lord. moſte pur & laul iul
ho. bleſſe ze pe lord. alle bunnige
wrigis in erpe bleſſe ze pe lord. he

rie ze & above enhaunce ze hi into wo-
 rldis / welles blesse ze pe lord: seos &
 floodis blesse ze pe lord. alhelas & al-
 le y^t hen moued in watris blesse ze
 pe lord: herie ze & above enhaunce
 ze hi into worldis / zille brodis of pe
 en blesse ze pe lord. alle wille bestis
 and tame beestis blesse ze pe lord. Is-
 nes of men blesse ze pe lord: herie
 ze & above enhaunce ze hi into worl-
 dis / israel blesse pe lord. y^ehus of pe
 lord blesse^{ze} pe lord: seruantes of pe
 lord blesse ze pe lord: herie ze & abo-
 ue enhaunce ze hi into worldis / Giris-
 tis & idulis of iuste men blesse ze pe
 lord: holy & meke of herte blesse ze
 pe lord: herie ze & above enhaunce ze
 hi into worldis / many aerie & my-
 sael blesse ze pe lord: herie ze & abo-
 ue enhaunce ze hi into wo-
 rldis / **¶** Ileson on pe seuenten pe
 wednesday aft' trinite **¶** Pluos. 14. c.

The lord seip pe se pigis, lo mres
wonn seip pe lord. & pe eere
shall take pe repere: & pe treder
of stampe of grapis. shal take pe
man senenige seed / & moūteys sh
ulen drage libetnelle: & alle lme
le hills shulen be ridid / & shal rō
worte pe carstie of my peple Isra
el: & pe shulen lntre forsaken citres
& pei shulen dwelle / & shule plante
vynes: & shulen drinke wyn of
hem / & shule make gardens: &
shule ~~in~~ see fruitis of hem / & sh
al plante he in yerlond / & shal
we drage hem out of yer lo
nd / & shal to he seip pe lord

Al pistle on pe same day.

Ive peple **Ye. ij. eld' viij. c.**
The lord to grete as a mā
to pe west which is lntre pe ja
re of batris / & pei seiden to eldres
of batris: y^e shulde bringe pe

booke of þe lawe of moyses: whi-
 che þe lord hadde comaundid to is-
 rael / þfore eþoras þe prest brouȝt
 þe lawe bifore þe multitude of men
 & wyȝne. & bifore alle þe wyȝten
 vnderstonde: in þe firste day of þe
 vij. monpe / & he rede in a openyng
 in þe street þat was bifore þe ga-
 te of watris: fro þe maxouthie til
 to mydday in þe list of men and
 wyȝne: & of wise men / & þe eng of
 al þe peple: weren reuised to þe bo-
 ok / for þe eþoras þe writere stood
 on þe grees of þe greet tree: whi-
 che he hadde maad to like þan /
 and þe stoden bifore him / & eþoras
 opened þe booke. bifore al þe peple:
 for he apperide ouer al þe peple: &
 whanne he hadde opened þe booke
 al þe peple stood / & eþoras blessed
 þe lord god: with greet voice / &
 al þe peple answered amen / reuig-

her handis / 7 pei were woldid 7
pei woldididen god doth on
erpe / forsope tokenea maken sci-
ence in pe peple. forto here pe la-
we / forsope pe peple swod in herde
gud 7 pei rediden in pe booke of god
dis laue distinctly apur attret. 7 ape-
ly to vntote 7 pei vntote in yane
ze was red / forsope neorne laide 7 el-
dred preest 7 wriiter 7 pe rekones
expowunge to al pe peple / it is a
day halowid to oure lord god / myle
ze mourne 7 myle ze wepe / 7 he la-
re to he / go ze 7 ete ze faste pigis 7
drinke ze. 7 ym madd suete w^t ho-
my. 7 sende ze parties to hempe made
not redy hem. ^{to} for it is an holy
day of pe lord / myle ze be sorry / for pe
sore of pe lord is youre strengpe / *elpis*
al o pe fvy friday aft' tnyte / ole xij.

O the lord say yale pigis / israel
be y othid to pe lord god for

you feldist doil in pe wickednesse / in
 he ze wordis whiþ you: & he ze com-
 ing to pe lord: & here is comiþ to you
 alwey al wickednesse. & here you
 good: & we schuld geve pe fulwe co-
 sure ligis / allwe schal not fare in.
 we schuld not fare on hors: & we se-
 kulen no more seie: our goddis be
 meritis of our handis / for you se
 hald have in þe p^r modres d^r.
 whiche is in p^r schal make hoil
 pe brovis of hem. & I schal love þe
 wilfulþ: for my strong remembrance
 is turned away fro þe: I schal be
 as deis: & israel schal becomen as
 alwe / & pe roote þe schal be
 cut as & pe libanþe þe schal be
 schuler go: & pe glorie þe schal be
 as carolme we: & pe stone þe schal
 schal be as of pe libanþe þe schal
 be confid. & here is pe schal
 of þe: pe schal becomen as

leſſon on pe xuy
ſaturday aff' trinite ſeuitia. xxiij.

I praye thus ye lord quene to
moyses & leue / In ye temple
of ye sun monpe: ye saynt
of ye sunne what he moost coler
what he moost chary / & ye
charytynous forre leue
god: & ye charytynous leue
ye to ye lord / & ye charytynous
ye to ye prince of ye day / for
ye saynt of clemyng: ye saynt

lord be merciful to you / eche man whi-
 che is not timentid in his day: schal
 al pulche fro his peple / & schal do
 away fro his peple y^e man: y^e day
 ony y^e of werk in pat day / y^e fore
 ze schulen not do ony y^e of werk
 in pat day / & it schal be a lawful y^e
 enherlaffung to you: in alle your ge-
 neraciouns & abitaciouns / it is y^e sa-
 uor of restyng: ze schulen timent
 your lordis / fro y^e nyght day of y^e
 morwe. fro euentid to euentid. ze
 schulen halowe your saboth. Com
 ye lord al myghty. n. lesson on y^e xviij
 last day after trinite. **Stentia. xxij.**

In y^e times y^e lord schal in mor-
 wes & seide / speke you to y^e so-
 nes of israel. fro y^e xv day of y^e xviij
 morwe: whanne ze han gude aile
 y^e frutis of your lord: ze schulen
 halowe y^e series of y^e lord vij times.
 in y^e firste day & y^e eyght. schal be

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sabet y^t is reste: & ze schulē take to y^t
in ye firste day fruitis of ye sarist tre.
and braunchis of palm trees. & braū-
chis of tre of picke bowis / & salowis
of ye remynge threen: & ze schulen
be glad bifoze ye lord god / & ze schu-
le halowe his solempne. ~~by~~ seuen
daies in ye yer / & it schal be a law ful
y^tig euilastinge in zoure generaciōis /
in ye seuepe monye ze schulē halo-
we feestis: & ze schulen dwelle i scha-
dowige placis vii daies / euer mā y^t
is of ye kyn of israel: schal dwelle i
tabernacles. y^t zoure aff' comens ler-
ne: y^t make pe soncs of israel to dw-
elle in tabernacles: whāne i ledde hē
out of ye lond of egypt. I am zoure
lord god.

In the pridde lestou o pe same
lord oure god. **Day / myche vi.**
fede pou vi peple in vi zerd:
ye folk of pi entage y^t dwelle abo-
ue in wilde wode bi elde daies / hepi

men schulen se: & þei schulen be con-
 foildid ou al her strengge/ god who
 is lyk þee. þ^r dost alwey wickidnesse.
 and berist ouer þe syne of whitis of
 þin erthage/ he schal no more sende
 in his strong veniaunce: for he is wil-
 ling to mercy. he schal turne azen & ha-
 ue merry on vs: he schal putte don
 oure wickidnesis. & schal caste for to
 dreynesse of þe see. alle synes/ þ^r schalt
 þene trupe to jacob: nā to abrahā.
 whiche þou sworist to oure fadris fro
 elde daies. lord oure god. **Spe. iij. lectō**
o þe xviij. saturday after trinite/ zac. viij.
In þe daies þe word of þe lord
 is don to me. seynge/ for þe
 lord of oostis seip þese þingis/ as i þo-
 uhte for to turnente þou. whāne ȝoē
 fadris hadde terrið me to wrappe seip
 þe lord. & i hadde not mēcy: to i cōildid.
 þouhte in þese daies. for to do wel. to
 þe hous of iuda. & to ierlū/ wyle ȝe

diede. þfore þese ben þe wordis: whi-
che ze schulen do. speke ze trupe ech
man wip his neyboze. deme ze tru-
pe & don of pees in zoure zatis: and
penke ze not in zoure hertis ony
mā yuel agens his friend. & loue ze
not a fals oop / for alle þese þingis ic
ben. whiche i hate seip þe lord. & þe
word of þe lord of oothis is maad
to me. & seide. þe lord of oothis seip
þese þingis / fastinge of þe fourþe
monye. & fastinge of þe fiftye. & fac-
tyng of þe viij. & fastinge of þe x.
shal be to þe hous of iuda. & to ioue
& gladnesse. to solempnytees. ful
deer. loue ze oonly trupe & pees.
seip þe lord of oothis. **v. lesson o þe**
same day. Daniel. iij. c. // ∞ //
The angel of þe lord cam toū wif
seke þis lesson to fore on thyrte enē
v. lesson. / The pistle on þe xxv li-
day after trinite. Jeremie xxij. c.

wey pe seed of hē. & pe seed of her so-
nes stood in testament: & pe erita-
ge of her sonnes dwelling bifoze hē
into wipourte ende / pe seed of hem
& pe glorie of hē: schal not be for-
aken / pe bodies of hem ben buried i
pees: & pe name of hē schal lyue
into genracouns & genracouns / peple
tellen pe wisdom of hē: & pe chur-
che tellip pe p̄syrage of hem //

There endip pe rule of dominicals
& ferials to gode of al pe zeer //

¶ Nowk bigynep pe rule of pe scoz
bope of pe p̄p̄e & comyn to gode /

¶ Nouembre
pe pistle on seynt andrew enē / etc.

The messyng of pe Flm. .c.
load. is on pe heed of aint
andrew and p̄foze he hay
entage v̄to hī. & he hay demaid
among pe f̄lyng
he hay fōūde grace in pe l̄yt

of al fleisch. & he hap magnified
 hi i drede of encunpes: & i his word
 is he hap maad wondrous plesyng
 he hap glorified hi in lyt of kyngis.
 & he hap schewid his glorie vnto hi.
 i bilene & softnesse of hi. he hap ma
 ad hi holy. & he hap chose hi of al
 fleisch. he hap zoue vnto hi helth. &
 pe laue of lyf & of lernynge. & he
 hap maad hi ful hy. he sette vnto
 hi an euylastynge testament. & he
 hap gird hi aboute. wip agurdi of
 myrabilnesse. & pe lord hap clopid hi
 wip pe crowne of glorie //

Decembre //

pe pistle on seynt nicolas day v //

Ho pe greet best whicher **sec^m xlvij.**
 seke pis lessoñ to fore on seynt silue
 tre dai i cristmasse for pe it is red al
 out //

The pistle on pe concepcon
 of oure lady / **ec^m xlvij.**
 myne made fruit. pe lufte

of power & my floures be ye fruitis
of pryncer & of honelle. I am modir
of fur loue. & of drede & of knowyge
& of holy hope. In me is al grace of
wey & of tresp. in me is al hope
of lyf & of lyte. alle ze p^r conueren
me. passe to me & be ze allys of my
geraounis. for whi my spirit is
floure above hony & hony comby
my mynce is in ye gerlaoun of
worldis. yet y^e ete me schule hunger
yt. & yet y^e drinke me schule y^este
yt. / howe herp me. Chal not be chet.
& yet y^e watche in me schule not
to fyne. & yet y^e declaren me schu
be beue allelastinge. **El pistle**
on seynt lue day virgyn. eccl. h. c.
My lord god you enhauntyd
me with ellenge on erpe. & y
with you for wep floure dū. / I do
pryncer. for the lord fadyr of us is
pryncer. & take not me i ye day

of my tribulacioun / & forsake not
 me in my ouer helpe / ye tyme of he
 yd / benigne / & shal geue ye name
 continually / & I shal here in to
 glorie in Amen. Amen. Amen. Amen.
 is herde / & you haue helped me
 fro perill / & you haue helped me
 fro pe unchristen tyme / yf fore I
 shal knowleche & shal seche
 you to praye for me lord I praye
 you god.

The pistle on ye euē of
 seint tomas apostle / caⁿ. xliij. c.

The blessing of ye lord on
 ye heed of a nun. **S**eke it to fore
 in ye firste pistle of scōy pat is seir
 andrew enen // ∞ // ∞ // ∞ // ∞ //

Thoue luep ye pistle on seynt
 mauri day abbot / cmlcclxxv. xxiij.

The righte man shal geue
 his herte to rīse / & to ye
 lord p^t made yt / & he shal geue
 ye i ye sign of ye hye / & he shal

opene his moun in pier: & he schal
blessed be for his trespassis / for if ye
greet lord wole: he schal fille him
wip pe spirit of vnderstandinge / &
he schal sende ye wordis of his wis-
dom as raynes: & in pier he schal
al knowleche to pe lord / & he schal
al quesse his counsaill & techinge: and
schal counseile in his hid pigris / he
schal make opene pe wisdom of his
techinge: & he schal haue glorie
in pe lawe of pe testament of pe
lord / manye men schal se his
wisdom: & it schal not be don a-
wey. til it to pe world / his mynde schal
not go awey: and his name schal
be souerayn fro genracoun. into gen-
racoun.

*Ye pistle on pe day of seint
Sulprice bishop of Sapience. f. c.*

The lord ledde forp ault ma-
ny ryttful weies / & it schal bi-
te to us pe reibme of god: & zaf to

hi. ye künynge of seyntis / it made
 hi onest in traueilis: & fillide his
 traueilis / & it helpe hi in ye frau-
 de of dissepners: & made hi onest /
 it kepte hi fro enemies: & defendi-
 de hi fro dissepners / & it gaf to hi
 a strong batayle: y^e he schilde ou-
 come. & wite y^e wisdom is myz-
 est of alle / yis wisdom forlook not
 a myght man seeld: but deliuerde hi
 fro synners / it rede dou wip hi into
 adich: & it forlook not hi in bondis.
 til it broughte to hi ye cepter eyn-
 kyngis zeerd of ye relligie: & po-
 wer azens he yat oppresen him /
 & it schewide he thers y^e defoude hi:
 & it gaf to hi euylastinge dernelle
 ye lord oure god / *ye pistle on seint
 yulie day virgyne* *Texte. l. i. c.*
My lord god pou enhaundest
 my dwellinge *seke y^e to fore o seint
 lude day virgyne /* *ye pistle*

on Seynt wolston day v. ca. xliii.
to ye greet best whicher please
god in his tines. Take y^t to fore o
seynt siluestre day in cristmasse/
wols suep ye pistle on ye firste
seint Agneis day / ca. li. c. ∞ //

Excellens kyng I schal knowleche
to yee: & I schal to gode herie
yee my sauour / I schal knowleche
to yu name: for you art maad an hel
pert & a defendere to me / & y^e hast deli
uered my body fro perdition / fro ye
share of alwiche tuge: & fro ye byp
of he y^e warden alesinge / & in ye fi
zt of he y^e stode myz / you art maad
an helpert to me: & you hast deli
uered me by ye multitude of myz of
yu name / fro rotens maad vedy to
mete. fro ye hondis of he y^e couzte
my soule: & fro many tribulaciouns
yat assaillde me: & in ye ayddis
of hier I was not brent / fro ye wo

be of helle: & fro a tunge. defouled. &
 fro a word of lesunge / fro a wicked lag.
 & fro a tinge vniust / til to ye deep my sou
 le schal preise ye lord: & my life is a
 nerige to helle by meye / per rippall
 me on eche side: & noon was y^t helpe
 to / I was biholdige to ye help of me.
 & noon was / lord I hadde mynne on
 y^t merci. & on y^t wordyge to gode
 y^t be fro ye world: for pou deliuerest
 hem y^t abide yee & tely uedist fro ye
 hond of men hatynge yee lord my
 god. *Ye pistle on ye day of seynt
 vincent martir / ecc^l. xij. & xv. c.*

Blessid is ye man pat schal discel
 le in wisdom. & pat schal biye
 he in myghtynesse: & pat schal bi petic
 in ye biholdige of god in witt / it
 schal fede hi wip ye breed of life &
 on onstondige: & of ye water of hel
 ful wisdom it schal zeue hi drynke
 & it schal be fastned in hi: & he schal

not be bound / & it schal wip holde
hi. & he schal not be confoundid / & it schal
al enhyge hi. anentis his neyboris /
& wip pe everlastige name he schal
everte hi. pe lord oure god **pe** **istle**
on pe day of seynt julian bischop &

Ghe lord **scōfessō** **scē** **flv. c.**
may zoue knowlechege to his
holp. & hi in pe word of glorie / of al
his herte he heriede god / & he louede pe
lord p^r made hi. & gaf hi power agens
enemies / & he made signis to stonde
agens pe auter. & he made sibete mo
tets in pe soune of hem / & he gaf fair
ness in halowigis: & he ournede ty
mes til to pe endige of his / pat pei
schulde p^rse pe holy name of pe lord:
& make large erly pe holynesse of god
crist purgide pe synes of hi: & enhaun
ce his horn wip oute ende / & he gaf
hi pe testament of kigis: & sette of
glorie in israel / wisdom schal p^raise

his soule: & he schal be onownd i our
 lord: & he schal be glorified i pe myd-
 dis of his peple: & he schal opene his
 mouy in pe churchis of pe lyette: &
 in pe bihodige of pe vtu of hi. he schal
 be glorified in pe myddis of his
 peple he schal be hized: & i holy ful-
 hede he schal be merueild: i pe mul-
 titude of chosene he schal haue in-
 syng: & among pe blessed he schal
 be blessed. **Epistle on pe feste of**
seint batild quene / sapiēce. vii. viii.

Wisdom oilcomen make. yfor
 wisdom strechup for pe ende.
 al to pe ende strongly: & disposip al
 le pigis swetly: i louede vis wisdom
 maid: & i souzte it out fro my zog
 pe: & i souzte to take it as pouesse
 to me: & i am maid alouper of pe
 fauuelle pot: he p^r hap pe felouschyp
 of god: glorifye pe gentilnesse perof
 but also pe lord of alle pigis louete

it for it is ye teacherelle of ye leuynge
of god: & the teacherelle of hys werthys //

~ // ~ // **A**ffenerer // ~ // ~ //

The pistle on candilmasse day //

The lord **A**malachie. in. c.

Go thy way ye pynfulle I sende my
aungel: & he schal make redy way
before my face / & anon ye lord schal
whom ze seke: schal come into his
holy temple / & ye aungel of testamēt
whom ze wolen / so he comen: I sende
ye lord of oostis / & who schal mo-
we ymlike ye day of his comynge
& who schal stonde faste to se his face
he schal be as fier wellinge to god
& as erpe of fullers cypr to wiche-
ris. & he schal sitte wellinge to god
& deuynge sinner: & he schal pur-
ge ye sonnes of leuyn: & he schal pu-
ge hem as gold & as sinner: & per-
chulen be offryge to ye lord. sacri-
fys in uirtuynesse & ye sacrifice

of iuda & of ierlm. schal quere to
 ye lord. as ye daies of ye world
 & as olde zenis leue ye lord al

Sell pistle o seint agace day vgyng
 et. li.

Lord king i schal kn
 owledge to pee

Seke pat pistle i
 januer in ye dai of ye firste ag

Spe pistle on ye day of seint
 scolastice virgine

Sapience. vii
 wisdom oylcomer malice

Seke pt pistle in janui in ye day
 of seint batild quene

Spe pistle on ye day of seyt vale

Blessid is amen **S**ti m^r **S**ect. **XXI**

whiche is foude w^t out hem
 & p^rcede not after gold: ney^r houre

in moneye & tresouris / who is pr
 & we schulen preise hi: for he dide

merueilis in his lyf. whiche is p
 ned pine. & is fouden p^rfect

euerlastinge gloze schal be to hi
 whiche myze trespasse. & trespasse

...to muchis & dide nat / p'fore his
quodis ben stahschid in pe lord?
And al pe church of seyntis schal tel
out his almyldeedis / **pistle of**
seint iuliane virgyne / ecc^a. li. c.
My lord god p'enhansidit / seke y^r
pistle on seint lue day vgyne in
telembre // **G**arde // **W**e
ye pistle on seint edward day ye
kyng // **ecclesiastica. xxx. c.**
Blessid is pe ma whiche is founen.
seke y^r in pe nexte colme to fore
on seynt voleityn day // **T**he
pistle on seynt anthbert day. ecc.
Lo ye greet best which **xxxij.**
pleade god in iure // seke y^r pistle
alto fore i' arstmasse on seynt sil
vestre day / **T**ye pistle on seint anth
bert day bilchop **ecc^a. xliij. c.**
The wittis man schal zeue his
herte to make cry // seke y^r pistle
on seynt manri day abbot i' ianyu //

ye pistle

The pistle on pe annūaatiō of
oure lady // **T**he saye. vii. c. //

The lord spak to aas seveige are
you to pe asingne of pe **T**he seke p^t
pistle alto fore in pe ~~mid~~ wed
miday of aduent //

The pistle on pe day of seynt ri-
chard bischop / eadeston. xlii. c.
Do pe grete prest whiche pleside god
seke pat pistle alto fore on seynt
silvestre day in cristmasse //

The pistle on pe day of seynt
ambrose bischop **T**he xlii. c.

The lord hap zoue knowinge to
his holp: & hz in pe word of glorie
seke pat pistle in jennuer on pe
day of seynt julian bischop & cō-
fessor // **T**he pistle on pe day of
seynt thurce & valeria / pūb. xvi. c.

The tinge of wise men ouer-
winge: pe moup of foolis
vntil out folie / in ethe place pe ven

of þe lord biholden þu ele me / 7 goode
men 2 pleſaunt tinge is þe tre of lyf:
but þe tinge whiche is unmeſurable de
ſoulþ þe ſpirit / þe hous of aſt mā
is moost ſtrege / 7 þe diſturbyng
is in þe frutis of awikid man / þe
lupis of wiſe me ſhulē ſowe abroad
kūnyng: þe herte of foolis ſchal be
unlik / þe ſacrificis of wickid me
ben abomynable to þe lord: 7 þe vo
wis of iuſte me ben pleſaunt / he yt
ſuey iuſtfulneſſe: ſchal be loued of
þe lord // **¶** **May** // **∞** // **∞** //

¶ **Þe piſte on ſlip day 7 jacob / ſapi**
uſt men ſhulen ſence. v. c.
ſtonde in greet ſideſtneſſe. a
þus he yt agiwiden juſt me: and
whiche tooken away her traueilis /
þei ſhulē ſe 7 ſhulē be diſturbid
wip orible drete: 7 þei ſhulē won
dre in þe ſodeynite of helpe v hope.
7 þei ſhulē weile for angliſche of

spirit. & yet schule seie winge penaunce
 wipme he filth. & weilige for ye
 angwisch of spirit / yese me it he ye
 whiche we hadde sumtyme into scorn.
 & into lyknesse of upbraidunge / we
 wode men gessiden her lyf wood-
 nesse. & ye ende of he woutte ouy o-
 noure / hou yefore be ye rekened a-
 mong ye sones of god. & her part
 is among seyntis / ye pistle o seint
 jones day portlatyn *Gen. xv. c.*

Who dredip god schal fynde gode
 vigis // seke yis pistle alto fore ou
 seint jones day in cristmasse // *It*
 ye pistle of yeday of yese seyntis /
 gordian and epynage *Flapiē. m.*

The sonis of iust men ben in
 ye hondis of god. & ye timent
 of wep schal not touche hem / ye se-
 mende to ye yem of wylful men to
 bre / & turnet was demed ye out go-
 inge of he. & fro iust way yezeden

unto distringunge / & þat is of us þe lsep
of distringunge: but þei bē i pees / þou
þei sufferē turmentis infore men:
þe hope of hē is ful of vicedhyuet
se / þei weren traueled i a foue pig
is: & þei schulen be disposid wel in
manne pigis / for why god assayed
hē: & found hē worpi to hi self / he p
uete hem as gold in a furnes. & he
took hē as þe offring of bent sa
crifice: & þe biholdige of hē schal be
in tyme of zeldinge / ȝuete mē sch
ulen schyne: & schulen rēne abou
te as quartis in a place of reheed
þei schulen deme nationis. & schule
be lord of peples: & þe lord of hem
shal reigne wip oute ende. **Þe pis**
tu on þe day of þe seitis. **ueri schil**
lei & pance / sapience. v. c.

In all men schulen þere is foure
ende: & þe mede of hē is auen
tis þe lord: & þe þougt of hē is anē

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his þe lyfeste / þ̄fore þe schule take
 of þe hond of þe lord. þe reigne of
 fayrnesse: & þe diademe of comly-
 nesse. for he schal gouerne hē wip
 his ryt hond: & he schal defende hem
 wip his holy arme / & his feruēt loue
 schal take armure / & he schal arme
 þe creature to þe viciaunce of ene-
 mies / he schal clope myghtynesse for
 an haburion: & he schal take certai-
 nom for abasement / he schal take a sch-
 eld þ̄r may not be oucomen: equite
 or euenes / forsope he schal whette
 hard wraype ito a spere: first sen-
 dinge out of leitis schulen go: and
 oure lord god schal lede hem ito a
 certeyn place. *þe pistle on þe day of
 seynt dūstōd bischop. Feat. xliij. c.*
Ho þe grete þ̄st whiche pleside god
 seke it to fore on seynt siluest' day
 in cristmaste. *þe pistle on þe day of
 yese seitis / urban & aldelm / sap. x.*

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The lord ledde forþ anst man
seke it in Janu on þe day of S^r
sulpiac b^r / **P**istle on þe day of
ansty bishop of eglod / etc^a xlvij. c.

The lord hay ȝoue knowynge to
seke it in Janu in þe day of seint
julian bishop / **P**istle on S^r ger
man bishop & confesso^r etc^a xlvij. c.

Le þe grete prest whiche please
seke it al to fore on seint siluest^r
day in cristmasse //

Pistle on þe day of seint nyco
deme martir. etc^a xlvij. & xlvj. //

Blessid is þe man þat scheld wel
seke it in Janu in þe day of seint
vincent martir / **P**istle o þe suc
laciou of seynt edinut bishop etc^a l. c.

Schooler þis is þe grete prest
þat kepte wel his holi & his
hif / & þat deliuerde hem fro lesynge:
þat held up þe hous & strengide þe
temple in hys daies: þat was myzty

at ye fulle to largen ye cite: pat
 purchasite hi glorie in ye isle
 nou of folk: as ye moor steepe in
 ye myddul of adouthe: & as ye ful
 monie schynep in his tines: & as
 ye fine ful schynynge so schod he
 in ye temple of god: as ye res bo
 we ful schynynge among ye don
 dis of glorie: & as ye flour of rois
 in ye cupes of celestialle souer: &
 as ye likes yt be in ye passage of
 watris: & as enence smelge in ye
 mies of sou: as fier ful schynynge
 and enence byenynge in fier: and
 as an hool vessel of gold: enyrouned
 wip al mane of precious stoon: as ye
 olyue burnynge: & as ye cyng
 berige it self on hy: in takynge him
 ye doyge of glorie: & in doyge hi
 wip ye endige of vtu: in thynge up
 of ye holy auter: he zaf hi glorie ye
 doyng of holynesse: & also in tr

kinge parties of ye hound of prestis:
7 he stouinge vnto is ye antier. pitte
forp his hound ito a sacrificinge | 7 he
sacrifice ye goodly odour. vnto ye ~~hys~~
hys place | 7 he reherfing his preier:
willinge to schewe ye vnto of god. ye
whiche hap don wip us att his thyng
yet he geue to us ioyfulnesse of herte
7 pees. to be maad i oure daies i israel:
in daies chylastige. **Ye pistle on ye day**

of yese leyntis batild curi 7 naboz.
Ghe soules of iust men ben cap. m.
seke it in may in ye day of S^r goz
dian 7 epimachie. **Ye pistle o seint**
basile day. li. 7 co. ecci. xliij. c.

Lo ye greet best whiche please seke
it o siluest^r day i chynalle. **Ye pistle o**
yese seintis vite 7 modeste. Capier. v.

Iust men schulen lyue w^t seke pis
in may i ye day of neri. achulley 7
pancras. **Ye pistle on seint botulf**
abbot day. ecci. xxxij. c. **G**he

wile man schal zeue his / seke it i
 Janu in ye day of seynt maur/
 ye pistle on ye day of pese seyntis
 iii + in cellian. puerbis. xv. c. +

The tunge of wile men ouney him
 mynge. Seke it i aprile on ye day
 of tiburte + valerian // *anuv* //

Tye pistle on seynt edward
 day ye king. *xxx. c.* // *anuv* //

Blessid is anien whiche is foure w
 oute wem / seke it in feiuer on ye day
 of seynt valentyn mit / **T**ye pistle
 on seint alboou day mit / *cap. m. c.*

Trust man youghe he be bifor ome
 pried in deap schal he in refrech
 or wyl worlshipful eche is not
 at. **T**yme helpit is rekened in ye
 noumber of zeerus / ye wittis of anien
 ben hoore. + ye age of elde. is liss than
 oute wem / he pleide god + was mard
 terboxe. + he luyngt among / **T**he
 us was born on / he myland was

lette malice schuldte chynge his vñe
standinge. euer lette feryngge schul
de dreyue his soule / he was endid
in short tyme. & fillde manye ty
mes: for whi his soule was pleant
to god / for his pig: god halde in lede
hit out. so ye myddis of wyludnes
is. for whi ye grace & mē of god is
on hile seyntis: & biholdinge of god
dis confort. is on his cholen men //

ye pistle on ye enē of seynt jō
baptist / jeremye. ye firste &c.

In yo daies. ye word of ye lord
was maad to me seyinge /
before yt I founnde pee in wombe
I knowe pee. & before yt you comste
out of ye wombe: I halowe pee:
& gaf pee a profete among folles /
& I seide / al. a. a. lord god: lo I cā not
speke for I am a child / & ye lord seide
to me / myle you seie yt I am a child /
for you schalt go to alle pigis: to

whichē I schal sende yee / & you schalt
 speke alle yngis / whichē euere I schal
 comaunde to yee / drede you not of yo
 face of hem : for I am wip yee. to re
 lyue yee seip ye lord / & ye lord sente
 his hond : & touchide my mounp / & ye
 lord sende to me / lo I haue zoue my
 wordis in yī mounp / lo I haue ordey
 ned yee to traw on folkis. & on reu
 mes. y^t you draike up & distripe.
 & lese & leaue & bulde & plaunte / seip ye
 lord almyghty.

The pistle on naty
 uyte of seyt Jō baptist / & I saue

The lord seip yese yngis. **Flit.**
 This here ze : & peple as for per
 seyme ze / ye lord depide me fro ye wo
 be : he pouyte on my name fro ye
 wombe of my moder / & he hay sett
 my mounp as a scharp swerd. he ref
 dide me in ye schadowe of his hond :
 & settide me as a chosene arrowe / he
 hidde me in his arrowe as a seide

to me / israel you art my seruaut: for
 I schal haue glorie in pee / & noll þe
 lord for mynge me a seruaut to hi
 self. fro þe wombe. serþ þese þingis.
 That þee ito þe lgt of hepi me: þat
 you be myn helpe til to þe laste yt
 of erpe. kyngis schule se. & prias schu
 len rise to gode: & schule worshipe
 þe lord þi god. þe holy of israel þat
 chees þee / *þe pistle of þese seintis*
Jon & poull martiris / ecc^a. xliij. c.
Tho men of merci ben whos pite
 es // *seke þis to fore in þe feste of iohⁿ*
ba^ptist / þat luep þe xxv sūday aft^r trinit^e
¶ Rule // *þe pistle on þe vntis*
of jon baptist. / Isaac. xliij. c. ∞ //
The lord serþ þese þingis / þis here
 seke it i þe nexte coline to fore on
 þe day of seint jō baptist / *þe pic*
tle in þe translacon of seint nūyn
ecc^a. xliij. **H**o þe grete þrest which
 plestide god in hise daies / *seke it o*

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seint siluestre day in cristmalle/
 The pistle on ye vtas of petr
 & poul / ecclesiastica. xliij. c. ∞

Gho men of merci ben whos pr
 tees faulden not Seke it to fore
 on ye Sunday on ye feste of ~~seint~~

The pistle on ye translation of seint
 benet abbot / etc. xxxix. c. ∞

Ghe myghty man shal reue his
 seke it in janui on seynt mauri
 abbot / The pistle on ye day of se
 int kenelme king etc. xxi. c.

Blessid is a man whiche is
 seke it in feuer on seint valenti
 day The pistle on seint arnul day
 bisshop / ecclesiastica. xiiij. + xv. c.

Blessid is ye man y^t shal
 seke it to fore on ye day of seint
 vicer iiii^e i janui / The pistle on
 seint magrete day vgy / etc. li. c.

Oy lord god you shal bidde us
 seke it i decembyre on seynt lucie

day v'gynne // **T**ye pistle on seint
p'raide day virgynne / cap't. vii. & viii.
from ouer comey malice / seke
it in ianwil on pe day of seint ba-
tild quene / **T**ye pistle on pe day
of seynt marie maudeley. p'ill'

Who schal fynde a strong. xxxi. c.
woman: pe pryis of hir is fer-
& fin pe luste endis. pe herte of hir
houdbonde tristip in hir / & sche schal
not haue nede to spouis / sche schal
elde to hi good & not puel: in alle
pe thies of hir lyf / sche souyte wolle
& fleet wouite bi pe couil of hir
hondis / sche is maad as a schip of
amarchant: pat beyn his breed fro
schep / sche roos by nyght & put prey
to hir meynes & metis to hir may-
dens / sche biheld a folde & bouyte it
of pe fruit of hir hondis / sche plant
it in v'pner / sche gret hir l'endis
with strengpe: & made strong hir

arme / she tastide & say pat hir mar-
 chaūdise was good: hir lanternest
 hal not quenchē in pe myzt / she put-
 tide hir hondis to stronge pigis: & hir
 fingris tookeu pe spynou / she opene-
 de hir hond to a wedy man: & stretch-
 de forp hir hondis to a pere man. she
 schal not drede for hir hous: of pe col-
 dis of snow: for alle hir mynours
 ben clopid wip double clopis / she
 made to hir aray clop: byr eip whir
silk. & purpur is pe clop of hir / hir ho-
 bonde is noble in pe zatus: whāne he
 sittip wip pe senatouris of erpe / she
 made lynen clop & selde: & zaf agroun
 to a chanaaney / strengpe & farnesse
 is pe clopige of hir: & she schal leue
 in pe laste day / she openede hir mouy
 to wisdom: & pe lawe of mā is in hir
 tūge / she biheld pe papis of hir ho:
 & she eet not breed idely / hir sonis
 riside & chide hir moost braddir ho

bonde roos & þilid hir manye donz
tris gudiz & richestis þ' pacidist alle
fauuere is disseynable grace & vey:
þilke wōmā vt drediþ þe lord schal
be þilid & eueze to hir of þe fruit of
hir hondis: & hir werkis preise hir i
þe iouis.

Þe pistle on seint iames
euen Ecclesiastica. Almy. c.

Þhe messinge of þe lord is on þe he
ed of aunst man. **Þeke þis i þe bi**
gynnyng of þe sanctoz on seynt
andrew euen. Þe pistle of seint
ane oure lady in oð' þ' il. c.

Þho schal fynde a strong wōman:
þis schal ze fynde on þe leef to fo
ze o marie mandeley day. **Þe pistle**
o þe day of vi seperis. sap. m. c.

Þhe soules of iust men becom þe
seke it i may o þe day of seint gordi
an epimache. **Þe pistle o þe day**
of seint samson. v. ca. Almy. c.

Þe peynt þat bi the pleside god

in hise daies / seke it to fore on seint
siluestre day in cristmasse / *∞ // ∞ //*

*T*he pistle on ye day of yese seintis / fe
lice symphice & faustye *Spūbis. xv.*

*T*he tynge of wise men ourney
seke it i appule i ye day of thurte &
valerian / *T*he pistle on ye day of
seynt germyn bischop *Capit. x. c.*

*T*he lord ledde forp anst men by
mythul weies / seke it to fore on ye
day of seynt sulpice *U' // ∞ // ∞ //*

*T*he pistle on ye day of seynt of
wold kyng *Gentilesia. xxx. c.*

*B*lessid is anen which is founder
seke it i feuer o ye day of s' valen m.

*T*he pistle on ye day of seynt cir
ac wip his felowis / *capit. li. c. //*

*I*n the dreyngye ye lord susteyneye ye
memes of hi. & bawp not w
the hi. lyste ye fallen / ye pat dreyne ye
yeuery fery to hi. & jourmide
that not be voided ahey. ye p' dreyne

lord

ye hoppy into hi: & uia schal come
to you ito luhge / ze vt dretē ye lord
louep hi: & zoure hertis schulen be
fytued / cones biholde ze ye nacouns
of men: & witte / no man hoppy in
ye lord & is schent: for a bood stille i
hise hertis. & is forsaken / who iward
ly depide hi & he dispide hi / for pite
uous & merciful is ye lord. **Pistle**
on seint laurence euē. **Text** **ll. c.**

Lord king / I schal knowleche to
seke it i Janu i ye day of ye furste
agneis / **P**istle on ye day of seint
ipolite wiv his felowis / sapient. **iii.**

All man poth he be before con
pud. **S**eke it i June on ye day of
seynt alboon mart. **xxxxv**

Pistle on a simproun euē. **et** **xxiii.**

I ye biggynge & ende **xxiii.**
of the world to come / I schal not ceasse
to pray in holy wongre bi fore

hi i seruede / & so in lion i am fastned
and in an halowid cite lyk mane
i reside: & in ierlm my power / &
i hadde rote in a people worshipid.
& ito ye pties of my god ye eritage
of hi: & in ye plente of halowis my
wip holdinge / **¶** ye pistle on asup

nowm day gentlesiahtia .xx. c. .v.

In alle yese men i souyte reste
& i shal dwelle in ye eritage
of ye lord / pāne ye creator of alle:
comaūde & seide to me / & he pth fo^m
me & me: reside in my tabernacle
& he seide to me / dwelle you i iacob
& take you eritage in israel. & seide
you i wotis in my cho sen men / & so
i was maad stidfast in syon. & i lyk
mane i reside in cite halowid: &
my power was in ierlm / & i rotd
in a people honourid. & ye eritage
yof into ye parties of my god: &
my wip holdinge in ye firmest of

seyntis / I was enhaūsid as a cedre ī lē-
ban: & a pīesse tre ī pe hīl of syon /
I was enhaūsid as a palm tre ī ardes:
& as pe plaūtinge of wole ī ierico /
as a fair olīue tree ī feeldis: & I was
enhaūsid as a palm tre. ī līdis ī bat^h
ī stretis / as camel & bauine. & enyge
greet smel: & I as odour as chole myr-
re & I as pe swetnesse of odour / **psalme**
ī pe vtas of assumpcion / ī pe booke

De trouthe of son gop of lōg^{is} .ij.
our. & se līg salamon ī pe di-
ademe: ī which his modir spousi-
te hī ī pe day of his spousinge. & ī
day of gladnesse of his herte / my
frendesse you art ful fair: you art
ful fair & semely / yū yon ben of
ouers wthoute p^r p^r is hīd wīpīne /
my frendesse you art al fair. & nō wē
is ī pe: come fro pe hīban my spou-
selle: come you fro pe hīban come y^e /
my sīst^r spouselle. y^e tētis ben ful

fauce / yf tetis ben fairer pan wyn:
 & ye odour of yf clopis is aboue al
 swete linellynge oynementis / spon-
 selle yf hytis ben an hony comly dr-
 offige: hony & mylk ben vore yf tū-
 ge / & ye odour of yf clopis is. as ye
 smel of essence / gardeyn enclosid.
 lister my sponse. gardeyn enclosid.
 welle ensechid. yf burroughinge by an-
 chis. paradise of pome garnadis.
 wip ye fruit of appul trees. wells
 of gardeyns. putt of watrie myge.
 ye whiche finerly sterten out of ye
 liban / come into my gardeyn lister
 my sponse. I haue my myrre wt
 myn oynementis: oon is my par-
 fyt & my culur. oon is ye chosene of
 his modir. ye getere. ye douris of
 fion han sen hir: & han pchid hir ye
 moost blessed / & ye quenes of ye con-
 cubynes han pchid hir. what is
 sche yis yf passip forp as ye mozu

relynge to gide. for as ye moone
chofen as ye sunne. feidful as ye or
deyned schettrū of castels. hou fa
r art thou & thou seemly my trust
in delias pi stature is likned to a
palm tre. & pi breddis to clustres of
grapes. *The pisse on seynt bartho
lomew euen. Pro u'bis. m. c.*

Blessid is ye man yt fyndip
wisdom. & whiche flouery
wif. & ridenoe. ye getunge verof
is more pan ye marthaūdie of
gold. & of siluer. ye frutis verof
ben ye firste & ye demelle. & it
is preciouser pan alle richellis.
& alle ygis yt mou be desirid. mou
not be comparid. to pis
lengye of tines is in ye ritchalf
verof. & richellis & glozie ben in
ye litchalf. þof. ye weies þof be
foure iucies. & alle ye wayis þof
ben pelible. it is sure of lyf to

hem pat taken it / & he y^t holdip it
is blestid / ye lord foundir ye erpe
bi wisdom: he sturidide heuence
bi prudence / yedeppis of waris
waken out bilis wisdom: & dou-

dis: Noxen to gidre bi den / ye pistle
on ye day of seint nuphe ult. ca. xi.

Blestid is ye man y^t schal dreel
le i wisdom. **S**che it i janyuer o ye
day of seint vincent martir //

The pistle on ye day of seint Austyn
ye doctour. **T**extestha. xlvij. c.

The lord hap zome knowe lorchig.
sche it i janyu i ye day of seint
iulian bischop. **T**he pistle o seint
gones day in heruest / pilbis. x. c.

The alidige of mstre men is
glad nete; but ye hope of
widur men schal perishe / ye
strengthe of a simple man is ye
wey of ye lord & ogete to hem pat
worden yhole / ault man schal

nor be moued wip out ende: but
wiche me schule not dwelle on er
pe/pe moup of aunst man schal bi
unge forp wisdom: pe tūge of schre
wis schal pische/pe hupis of aunst
man holden plesant pigis: & pe
moup of wiche men. biholden
weuward pigis/pe symplenesse of
iuste men schal dresse hē: & pe dis
seyuūge of weuward me schal dic
tre hem/pe rztfulnesse of rztful
men schal delyue hē: & wiche me
schulen be taken in her aspyngis/
aunst man schal be deliuered fro
angwisch: & ~~angwisch~~ a wiche mā
schal be zowen for hē/afepne in mo
up disseyuey his friend: but iuste
men schulen be deliued by künig
acte schal be enhaūd in pe good
is of iust me: & pilyng schal be in
pe perdon of wiche me/acte
schal be enhaūd bi blessinge of

luste men / **T**ye pistle on seynt
felice day & audacte / sapiēte. in. c.

The sonies of lust men ven in
seke it on ye day of s' gardian
& epynche / **S**eptembre //

Tye pistle on ye day of seint
cuthbert bischop / eccⁿ. xliij. c.

Lo ye grete preest whiche please
seke it on seynt siluestre day in
aristunalle / **T**ye pistle on ye vigil

of ye natyunte of our lady / eccⁿ. xliij.

Fro ye biggynnyng & bifoze wor
seke it in august on assumpcion

euen / **T**ye pistle on ye day of ye
natyunte of oure lady / eccⁿ. xliij.

Las a vyne maad fruit ye obow
seke it in decēbre o ye day of ye cō

cepnoū of o'ē lady / **T**ye pistle in ye
vts of ye natyunte of our lady / sap.

Hon fayr is ye chast geuanoū
wip dernelle for ye mynde
y of is vnderly / for it is knowē.

bope amentis god & amētis mē / whā
ne it is p'sent: pei liue it / pei desue
it whāne it hap led out it self / & it
oilmūge getty by victorie. pe me
de of batellis vndefouled & is crow
ned wip outē ende / but pe manye
foold genōrd multitude of wickid
mē: shal not be profitable / & plāu
tigis of auoutrie. schulē not rece
cepe rootis: ney schulen sette sta
ble stidfastness / pouy pei burior
ne in bowis in tyme: pei sett vstide
fastly schulē be moued of pe wiid
& schulē be drawē out by pe roote
of greetnesse of wyndis / for whi bo
wis unparsyt schulē be broken to
gidre. & pe frutis of hē ben vpro
fitable. & soure to ete. & couenable to
no pig / for whi alle sonis p^r bē born
of wickid men: bē witnessis of wic
kidnesse. as eis sadis & modis in
her spryng / but ault man pouy he

we bifoꝛe occupied bi deef: ſchal we
in reſpeſchinge

The piſtle o ſeint
mathen euen

Prouerbs viii
leſſid is þe man þat ſyndy wiſ-

dom: Take it i auguſt on ſeint bar-

tolomeus euen: **T**he piſtle o ſeint
mathen day

Ezechiel. i. c. ∞ //

The liſures of þe chere eipre
face of foure beſtis. was þe
face of a man. & þe face of a lion.
at þe rythalf of þo foure. forſoþe
þe face of an oxe was at þe liſthalf
of þo foure: & a face of an egle was
aboue þo foure: & þe ſides of þo. &
þe wengis of þo: weren ſtreched fo
2p aboue. ii. wengis on eche weren
joyned to gidre: & ii. hylde þe bodi
es of þo: & eche of þo zeden biſore his
face where þe ſetnelle of þe wind
was ydre þo zeden: & turnede not
aſen whāne þei zeden: & þe liſnelle
of þo beſtis. & þe biholdinge of þo:

was as of brennyng colur of fier / & as
pe biholdyng of laūpis / vis was pe
lyt rēyng aboute in pe myddis of
beestis / pe schynnyng of fier. & lerte
gōyng our of pe fier / & pe beestis ze-
den & turnede azen : at pe liknesse of
lerte schynnyng.

*pe pistle on pe
day of seynt aprian. li. cap. vi.*

// **L**ike men schulen lyue wipouten
seke it in may on pe day of seint
meri achille & pancras / *pe
pistle o pe day of S. jero. doct. et*
O he lord may 3oue knowle *floure.*
seke it i pe day of seint julian
li. & co. *Octobre*

*pe pistle on pe day of seynt
tey vūrgyne. Ecclesiastica. li. i.*

O lord god you enhauncidist
my dwellinge on erpe / seke it in de-
cembre on pe day of seynt lūc
vūrgyne // *pe pistle on pe tūlan
on of S. edward kyg. ecc. xxx. i.*

The rythfulle man schal zene his
herte to ~~rise early~~ seke it ī Jamū
on seynt mauri day abbot //

The pistle on ye day of seynt wolfr-
am bischop. **Text.** **Thy.** c. //

Lo ye greet preest ~~which~~ plese
seke it on seynt siluest' dai in crist-
masse // **T**he pistle on ye day of
seynt luk euangelist. **Text.** **Thy.** i. //

The liuelie of ye chere ~~eye~~ face
seke it in septembre on seynt ma-
then day // **T**he pistle on ye dai of
enleue pouland virgynes. **Text.** **Thy.** i. //

Hou fur is ye chalt ~~grace~~ **Text.** **Thy.** i. //
seke y^t pistle in septembre on ye
vtas of ye natpuyte of oure lady //

The pistle on ye day of seynt
wimayn bischop. **Text.** **Thy.** i. //

The lord lede forp ~~his~~ **Text.** **Thy.** i. //
seke it in Jamū in ye day of seint
sulpise bischop // **T**he pistle on
ye enē of seynt symon. 7 8^e inde

aposthis sapience. pe pridre c.

The soules of iust men ben in pe
housis of god / & pe sek e^m in may
on pe day of seynt gardiaⁿ & epimach /

Rememb^r // ye pistle on pe day
of seint leuward abbot. **Text.** xxxix.

The iustis man schal zeue his
seke it iⁿ jenui on pe day of seint
maur abbot // ye pistle on pe
day of ye un crowned m^{it}s. **Sap.** ij.

The soules of iuste men be seke
it in may on pe day of seynt gor
dian & epimache // ye pistle o pe
day of seint teodore. **Text.** xij. & xv. c.

Schid is pe man y^t schal dwelle
in wisdom / seke it in jenui in pe
day of seynt vincent m^{it}r. //

Ye pistle on pe day of seynt
martyn bischop. **Text.** lxxij. c.

Iye greet priest whiche please
seke it on seint siluestre day in
cristnasse // ye pistle on pe da

of seint brice bischop **S**apiētē. x.

Ghe lord lede fory anur man bi
seke it in Jamū on ye day of seint
sulpice bischop // **T**ye pistle o seint
marute bischop **Act.** xlvij. c.

Lo ye grete prest whiche please god
seke it on seynt siluestre dai in
cristmasse // **T**ye pistle o seynt
edmund day bischop **Act.** l. c.

Holde pis is ye greet p̄st. p̄t. hepte
seke it to fore in juyū on ye day
of ye translaaōn of seynt edmund //
Tye pistle on ye day of seynt h
lme bischop **Act.** xlv. c. ∞ //

Son of god & of men abbas
repute is in blespyge / he ma
ke us in ye glorie of seyntis / and
magnifye hī ye here of enemies
and i his word is he made pebble ye
word is agens hynde / he glōfyfye
hī in hī of kīngis / & he seynt
to hī in fore his peple / & hī

Handwritten signatures and notes at the bottom of the page.

Iwilde his gloxie to hi. in þe seip and
 myghtnesse of hi. god made hi holy.
 & cheere hi of alle men. for he herde
 hi & his voice. & ledde in hi i adoude
 & gaf in hi an herte to þe comaunde
 mentis. & to þe lause of his & of te
 chinge. þe pistle on þe vtas of
 seynt martyn. *Text. xliiii. c. // ∞ //*

Ho ye greet prest winche pleside
seke it on seynt siluestre day i crist

malle/ **T**ye wille on seint edmunt
day ye kyng **T**e restethen. **¶**

Blessid is a man whiche is founden
take it on y^e day of seynt valen.

tyn martir. // The pistle ou saint
Ceule day virgynne. Terreslesta. 4.

A lord god you enuincid it my
 seke it i decembre on ye day of
 seynt lucie virgyne. **T**ye pistle

on seynt gislois int. p. u. b. i. s. . iij. o.

Bleffes is pomen p' h' v' d' w' l' d'
leke it i august ou leynt bartolo

2ne

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John Wells

well enen **pe** pistle on ye day of
 seynt katernne virgynne **et. li.**

Lord **king** y schal **knobles** to yce
 seke it i jenyuer on ye day of ye. i.

seynt agners // **h**ere endy ye
 rule of ye sanctoz bope **pp** z comy
 to gidre **tempal** here bigyne

ye tempal. **p**t is ye comemozacioun
 of ye zcer // **pe** comemozacioun of
 oure lady in aduēt **saie. un. c.**

The lord **king** to a churche **seynge**
 seke yt pistle i ye **puble** wedni
 day of aduēt / ye comemozacioun
 of oure lady fro candil masse to
 estren **ecclesiastica. xim. c. ∞ //**

pe **king** **king** **king** **king** **king** **king**
 seke it in august in ye euē of
 assumpcioun and ye same dury
 fro estir til trinite sunday // **∞**

for bypuren and sistren apisthe //
saie xviij z xix. c.

king **king** **king** **king** **king** **king**
king **king** **king** **king** **king** **king**

of coſtis: & ye ſtrong bring ſhal ha-
ue lordſhip of hē in y^e day ſhal be
an anter to ye lord in ye myddis
of erpe: & oure lord ſhal be knowe
the egyp^t: & ye ſchule worſhippe hi in
ſacrificis & ziftis: & ye ſchule make bi-
heſtis to ye lord. & zelde hem: & ye ſch-
men be turned to oure lord: & he ſch-
al be pleaſid in hem: & he ſchal ſaue hē
in y^e day bleſſinge ſhal be in ye
myddis of erpe: to whiche ye lord
of coſtis hap bleſſid ſerūge bleſſid be
my people. & ye werkes of myn hon-
dis. iſrael myn entyge. *Al piſtle for
ye pees / ii. machabeus. i. c.*

*God to wel to you & haue mynde
ſeke it. in ye firſte ſatur-day of leute
ii. leſſon & ze moſte rede it al ho-
ol as it is yere.*

*Al piſtle for cleer wedir. Strenoz
ye ſecond. c.*

in ye myddis of erpe

mynge of pi wakingis & schede out
 ym herte as water. bifoze ye lýt
 of ye lord pi god / lýt up pi hond
 is to hi for pi children soules: ye
 whiche han failid for hūgre in ye
 heed of alle fetrid mē / se lord and
 biholde: for yus you hast rent up
 oure vyzardis / þfoze lete not wy
 men etc her fruit: her smale childe.
 at ye mesure of an hond. if ye prest
 & ye profete beu kild in ye seyntlika
 ne of ye lord: watris han gon abou
 te myn heed. I haue seid yat I peri
 shide / I haue clepid pi name lord:
 fro ye laste lake / you hast herd my
 voice. fro ye snobbis & my cryis:
 turne not away pi face / you hast
 come up in p^r day. p^r I haue rich
 pid pee: you hast seid drede pee no
 ying / you hast demed ye cause of
 my soule: you art rāscā of my
 soule my lord & my god. **Alpiste**

for reyn // Jeremie .xiii. c.

When you castige away hast cast
away iuda: eyþ þi soule hap wla
nd fion: whi þi forchast you smyten
us: so þt noon helpe is: we abide
pees & no good is / & we abide tyme:
& lo disturbyngt is / lord we haue kno
we oure ufeipfulnesse. & þe wickid
nesse of oure fadur: for we han syn
ned to þee / geue þou not us to scheu
schup for þin holy name: uerþ to þi
disput to us / haue þou mynde on
þe sete of þi glorie: make þou not
boide þi bond of pees wip us / when
in ymagis of hevin men ben þei
þt reynen: eyþ heueneis mon reuey
nes / when þou art not oure lord god:

Whom we abide: for þou madist al
le þese þingis / for batelis apistle. c.

Lord king almyty. alle þingis. xiii.

seke þt pistle in þe secound wed
nysday of leute. **A**pistle for

pestilence of vestis jeremye. xliij. c.

Ifoure wickednessis schal answer
re to us: lord to for yi name/
for manye ben our turnyngis away
to pee we hau synned. you abidinge
of israel: ye sauyour yof in tyme of
tribulacioun / whi as a comelyng tiler
you art to me in ye lond. & as away
goere bowyng dou to dwellyng
why art you to come as an ayn vs gaine.
as a strong man yt may not saue us
forlope you art lord in us: & yi holy
name is depid on us. **Epistle for**

The lord **Weyferinge me / gen. xxiij.**
of heuene yt took me fro ye
houis of my fadir. & fro ye lond of my
burpe: ye whiche hay spoken to me
& lixoz seipng to yi seed & schal reue
yis lond: he schal sende his engel be
fore pee. **Epistle on ye mact of ye**

In yo daies **Amos ii. m. ac. xij.**
collacioun or spekinge to gode

maad: judas ye man moost strōg.
sente xij thousand draumes of silu
to ierlm / to be offrid sacrifice for deed
men: weel & religiously by penlunge
of azenrlyuge / sovely it he hope
not he pt fellē to use azen: it was
sen supflu & veyn: to preie for deed
men / & for he biheld pt pei pt tookē
sepruge or dyngge wip paterhadde
vesti grace kept / pfore helpful and
holy pte is. to pie for deed men: pt
pei be unbouiden fro synes. **There**
endip ye pisshus & lctōis of ye
olde laibe by al ye zeer after ye
use of salubir //

need hio — 9 d ob
Same 10 Cap hio 12 d
oos hio & payasio 6 d
San 23 d ob

1711 macy

1 thou shalt have no strange
gods thou shalt make the

2 thou shalt have thy lordg

3 thou shalt not take the name
of god in vaine

4 Remember the sabbot day
that thou puttst

5 honor thy father & mother

6 thou shalt not kill

7 thou shalt not commit adultery

8 thou shalt not steal

9 thou shalt have no false

10 thou shalt not covet

th myght 2 yndad sume 10

th myght 2 yndad

th myght 2 yndad

Lo that in myghte nowre to we
vout nowre in ayde gill hore
nowre vout gill to fore

th myght 2 yndad

th myght 2 yndad

th myght 2 yndad

th myght 2 yndad

[what is wanting] **Actus** *hord may 60 99*
found in page 322

ordeynede to oure sadnes: & seide to
abraham / in þi seed: al þe memees
of erpe. schule be blessed / god wille
his sone first to you. & seite hi blec-
singe you: þat eche man conuerte hi
fro his wickednesse. **Am. 2. 11.**

And while þei spoken to
þe peple. þe prechis & þe ma-
gistratis of þe temple & þe sadnes
camen vp on hea. sorowiden þat þei
trahte þe peple: & telren in this þe
azecursinge so deep / & þei laide hon-
dis on hem. & putten hem into
ward to þe moxime / for as was
þanne euery man. but many of hem
þat hadden herd þe word. deuout
and þe noumbe of men was ma-
ad byre thousandis / & a moxime it
was don þat þe prechis of hem
and eldre men & scribis weren ga-
dud in ierlm / & annas prync of þe
tis & caifas & jon & alisandre & hou

manne eue weren of þe kynde of þe
tis / and þei setteð hē in þe myddil:
and ariden / in what vtu euer in
what name: han ze to þis þing /
þanne petir was fullid wip þe ho-
li gost & seide to hē / ze prynces of þe
peple & ze eldre men. here ze / if we
to day be demed in þe good dede of a
sike man: in whom þis man is ma-
ad saaf: be it knowen to you alle
& to al þe peple of israel / yf in þe
name of ihu crist of nazareth. &
whom ze crucifieden. whom god
reside fro deap: in þis. þis man
standyng hool bi fore you / þis is
þe ston which was reyrned of
you buldige / which is maid into
þe heed of þe corner: & helpe is
not in ony oþ / for now oyr na-
me is zowen to men: in which
it bihouep us to be maid saaf /
& þei saien þe stidfastnes of þe

tur & of jon / for it was founden p^r
 per weren men vulettid & lewde
 men. & per wondiden & knewen
 pat per weren wip ihu / and per se
 pe man pat was held stoung
 wip hem: & per myzten no ping a
 zen seie / but per comaundide hem to
 go fory wipoute pe coucil: and per
 spoken to gidre & seide / what schule
 we do to yese me / for ye signe is ma
 ad knowen bi hem: to alle men pat
 dwellen at ierlm / it is open: & we
 moū not denye / but pat it be noo
 more puplichid in pe peple: ma
 nasse we to hem. p^r per speke no mo
 re in yis name to ony man / & per
 clepiden hem & denouiden to hem.
 pat on no manie per schulden speke
 neyur teche in pe name of ihu / but
 petr and jon answeriden & seiden
 to hem / if it be rytful in ye sht of
 god to here you rapr pan god tene

ze/for we moten nedis speke po
pungis yt we han seyn & herd/ &
pei manastiden & leste he: & foute
not hou pei schulde pūsche he for
ye peple/for alle men clarified yt
pung yt was don i yt pat was by
falle/for ye man was more pan
of fourty zeer: in whiche yis sig
ue of helpe was maad/ and whā
we pei were deliyed pei kamen
to her felowis & telden to he. hou
grette pigis ye priuas of prestis
and ye eldir men hadden leid to
hem/ & whāne pei herden: wt oon
herte pei reisiden voice to ye lord.
& seide/ you lord yt madist heuene
& erpe see & alle pigis yt ben i he:
whiche seidist bi ye holy gost by
ye monp of oure fadir dauid vi thi
ld/ whi heyn men guastiden wir
trey to gidre: & ye peples pouzte
beyn pigis/kingis of ye erpe sto

ten myz: And priuys camen to gi
dye in oon azens ye lord. & azens
his rust for vrrly croute & pouce.
pilat wip heym mē & peplis of is
rael camen to gidre in pis ntee. a
zens ym holy child ihu whom you
anoyntidist: to do po pūgis y^t ym
hond & y couleil demeden to be dō/
& now lord bihold ito ye pretūgis
of hē. And gāunte to y seruātis
to speke y word wip al trist in y^t yig.
pat you holde forp ym hond y^t hel
pis & signes be maad. & wondis by
ye name of ym holy sone ihu/ and
whanne yei hadtē pried ye place
was moued in whidhe yei were
gadrid/ & alle weren fillid wip ye
holy gost: & spoken ye word of god
wip trist/ and of ye multitude of
men bileuyngt: was oon herte
& oo wille/ ney any man sende a
ny ying to be his owne: but alle

þingis weren comyne to hem / &
wip greet vtu þe aposthis zeldide
witnesunge of þe azenrisunge of
ihū crist oure lord / and greet grace
was in alle hē / for neryr any ne
dy man was among hem / for hou
manye eue weren possessioneris
of feeldis erþ of housis : þei selde
& brouȝte þe pris of þo þingis þat þei
selden & leideu bifoze þe feet of þe
aposthis / & it was departid to ech :
as it was nede to ech / for soþe is
seþ þat was named barfabas of
aposthis : þis is to seie þe sone of cou
fyt of þe lynage of leuy aman
of apze : whāne he hadde a feeld
selde it & brouȝte þe pris & leide
it bifoze þe feet of aposthis. **V. c.**

But aman ananpe bi na
me wip satura his wyf : sel
de a feeld / and refraudide of þe pris
of þe feeld & his wyf wʰs witige /

And he broughte apart & leide by
 foxe pe feet of apostles / & pet^r seide
 to hi / ananias whi haue satanas
 temptid þi herte pet^r pou lie to
 pe holy gost. & to defraude of pe
 price of þe feild / wher it u^e seeld
 was not ym. & whanne it was
 sold it was in þi power: whi hast
 pou put þis þing in ym herte?
 pou hast not lied to men but to
 god / ananias herde þese wordis.
 & fel doun & was deed / & greet drede
 was made on alle þat herden / &
 yonge men risen & moueden him
 away: & barren hi out & buried.
 & pet^r was w^ead as a space of þre
 dayis. & his wife knew not þat
 þing pet^r was don: & enuie / &
 pet^r enuie to hi / w^eman
 seie to me wher ze solden þe feild
 for so myche? & sche seide 300 for
 so myche / & pet^r seide to hi / whi

bifel to 3ou: to tempte pe spirit of
pe lord: lo pe feet of hem pat han
buried ym hofebonde. ven at pe do-
re: & pei schulen bere pee out / and
sche felton at his feet: & diede / & pe
yonge men entriden & founden hir
reed. & pei baren hir out & burieden
to hir housbonde / and greet dreed e
was maad in al pe churche: and so
alle y^t herden pese ygis / and by
pe hondis of pe apostles: signes &
manye wondris weren maad in
pe peple / and alle were of oon aco-
ord in pe porche of salamon / but
no man of ovr durste joyne him
self wip he: but pe peple magnyfie
de god / & pe multitude of men and
of wy men belyngge to pe lord:
was more encresid / so y^t pei brow-
ten out lyke men into stretis: and
leiden in hitl beddis and couchis
pat whane petur cam namely pe

schadowe of hi: schilde schadowe
eche of hem: & þei schulden be deli-
uered fro her synnestis / & þe multi-
tude of citees wuz to ierlm ran: brig-
inge like men and þat were trauel-
lid of vndene spiritis. whiche alle
were helid / But þe prince of prestis
roos up & alle þat were wip him
þat is þe erlie of saducees: & were
fillid wip eneiue / & leiden hondis
on þe apostlis. & putte he into þe
comyn waite / but þe aungel of þe
lord openede þy nyzte zatis of þe p-
coim: & ladde hem out & seide / Go ze
and stonde ze & speke in þe temple to
þe peple: alle þe wordis of þis bñf /
whom whā þei hadden herd: þei
entriden erly into þe temple & tau-
ten / and þe prince of prestis cam &
þei þat were wip hi: & depiden to
gidre þe couñseil. & alle þe eldre men
of þe chudren of israel / & senten to

prisoū: yat pei schulden be brougt
foyr / & whāne ye unyuystris camē
founden hem not: & for pe prisoū
was opened: pei turneten aȝen.
and telten & seide / we founden pe
prisoū schytt wip al diligence: &
ye keperis stouduing at yeratis
but we openedē & founden no mā
pāne / and as pe magistratis of
pe temple. & pe princes of prest-
is herden yese wordis: pei toughtē
of hem what was don / but a man
cūntē telle to hē / for lo ye mē whi-
che ze han putt in to prisoū: ben
in pe temple. & stoude & tēchē pe
peple / pāne pe magistrat wente
wip ye unyuystris: & brougt hem
wipoute violence / for pei dredde
pe peple: lestē pei schulde be stou-
ned / & whāne pei hadden brougt
hem: pei setiden hem in pe coun-
seil / & pe prince of p̄stis: aride hē

and seide / in comaundement we co-
maundiden you: pat ze schulde not
teche in pis name / & lo ze ha fillid
ierlm wip zoure techinge: and ze
wolen bringe on us pe blood of pis
man / and petr answeride & pe apo-
stles & seiden / it bihouep to obeie to
god: more pan to me / god of oure
fadris reide ihu whom ze slouen:
hanginge in a tree / god enhaile
wip his rythond pis prince & sauy-
our: v^t penaunce were zouen to Isra-
el. & remyssion of synes / and we be
witnesis of pese wordis: & pe holy
gost whom god gaf to alle oberch-
inge to hi / whane pei herden pese
wordis: pei weren turmentid and
pouzten to slee hem / but aman ro-
os in pe couisel a farsee gamaliel
by name. a doctour of pe lawe. a
worshipful man to al pe peple:
and comaundide pe men to be put

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Wythoute forþ for awhile / 7 he seide
to hem / ze men of israel take tent
to you self on þese men: what ze schyn
len to / for before þese daies tradas y^t
seide hi self to be sum mā: to whom
a number of men consentide. abou
te foure hundrid / which was sayn.
and alle þat beloueden to hi / 7 were
disparphid 7 brought to nouȝt. After
wis judas of galilee was in þe daies
of profession / 7 turnede away þe
peple after hi / And alle houmanpe
eue consentiden to hi: were scatterid.
7 he perschide / now perfore I seie to
you: departe ze fro þese men. 7 suffer
ze hem / for if wis coucil eyn werk
is of me: it schal be vndon / but if
it is of god: ze moū not vnto hem /
lest þe pauenture ze be founden to re
pūgne god / 7 þei consentide to hi.
and þei depiden to godre þe apostles
7 denounciden to hem y^t were betū:

pat pei schulden no more speke i pe
name of ihu: & pei leten hem go /
And pei wenten joyninge fro pe list
of pe counseil: pat pei were had wor-
pi to suffre dispisinge for pe name of
ihu but eche day pei resider not in
pe temple and aboute housis: to
teche and to preche ihu crist. **vi. c.**

But in yo daies whane pe no-
mibre of discipulis encrese:
pe grekis gructiden azens pe ebre-
wis. for p^r her widows were dispi-
sid. in euerydaies mynystringe / &
pe theche depiten to gidre pe mul-
titude of discipulis & seide. it is not ri-
ghtful p^r we leue pe word of god: &
mynystrer to wordis / perfore bri-
bilholde ze men of zou of good fame.
ful of pe holy gost & of wisdom:
whiche we schulen ordeyne on pis
werk. we schule be bisy to pierce &
p^rche pe word of god / & pe word

pleſide biſore al þe multitude / and
þei theſiden ſteuene a man ful of
ſey þ of þe holy goſt. & filip & pro
coze & nicoloz. & tymon & par
manan & nicol a cornelyng a
man of antioche / þei ordeyueden
þeſe biſore þe ſeyt of apoſtles: and
þei þieden & leiden hondis on hem
and þe word of þe lord weride: &
þe noumbe of diſciples in ierlu
ſaſ myche multiplied / alle my
che compayne of preſtis: obeyede
to þe ſeyt / and ſteuene ful of grace
& of ſtrengþe: made wonderis and
grette ſignes in þe peple / but ſome
uſen of þe ſynagoge þat was deyd
of libertynis. & cypriencis. & of me
of alyſandrie. & of he þat were of
ſice and of aſie. & diſputide wip
ſteuene / and þei myzte not wip
ſteuene þe wiſdom & þe ſpirit þat ſpak
þat me þei þaynly ſente: men þat

schulde seie pat vei herde hi seie
wordis of blaſſemye azens moises
7 god/and so vei wouede to gidre
pe peple: 7 pe eldre men 7 pe far-
bis 7 vei minne to gidre 7 tooke
hi: and broughte into pe couleil 7
vei ordeynede false witnessis: pt
seide/vis man treliy not to speke
wordis azen pe holy place 7 pe la-
wes for us herde hi seynge/pat
vis hit of nazareth schal distric
vis place: 7 schal chynge pe tri-
bunous whiche moises hit took to
us/and alle men pt sate
couleil in helde hi: 7 saide
face as pe face of an engel.

Ex. 2.

And pe prynces of israel
to herde/wher pe prynces
men heren so ful in the lorde/and
his fadir here is/and of
apostles to more order of
the he was in the temple by

fore þat he dwellede in carraun. and
seide to hi / go out of þis lond. & of þis
kyngdome: & come into þe lond whiche
I schal schewe to þee. þane he wente
out of þe lond of callies. & dwelte
in carraun / & fro þene after þat his
fader was deed: he translatide him
into þis lond in whiche he dwelleth
now / & he gaf not to hi. eritage in it.
neþer a pas of a foot: but he bihiht
te to geue hi it in possession. & to
his seed after hi. whane he hadde ut
alone / & god spak to hi / þat his seed
shal be comeliȝ in an ahen lond.
& þei schulen make he suget in ser-
uage. & schulen puele trete he foure
hundred years & prith / & I schal in-
ge þe folk: to whiche þei schulen
seme sepe þe lord / & after þese viȝis
þei schulen go ouer: & þe schulen
seme to me in þis place / & he gaf
to hi þe testament of aruacion.

And so he geuendide isaak: & arai
 ndide hi in pe entye day / & isaak
 geuendide jacob: & jacob geuendide
 pe twelue patriarchis / & pe patri-
 arkis hadden eneuwe to iosep: &
 selden hi into egipt / & god was wip
 hi & deliuede hi of alle his tribula-
 cions: & gaf to hi grace & wisdom
 in pe sist of farao kyng of egipt /
 and he ordeynede hi souereyn ou
 egipt: & on al his hous / & hungre
 cam into al egipt & canaan. & greet
 tribulacioun: & oure fouden not me-
 te / but whanne jacob hadde herd þat
 whete was in egipt: he sente oure
 fadiris first / & in pe secoude tyme
 iosep was knowen of his bryren /
 And his kyn was maad knowen
 to farao / & iosep sente & depide iacob
 his fadir. & al his kynrede: senenty
 And fyue men / & jacob cam down
 into egipt & was deed: & oure fadiris

ful

And weren translated into sicheu &
weren leid in ye sepulchre yt abrahā
bouyde bi prijs of siluer of ye sones
of emor: ye sone of sicheu & whāne
ye tyne of liueste cam ny. Which
god hadde knowlechyng to abrahā:
ye peple weride & multiplied i egypt
and an oþ king roos in egypt. Which
knew not josep / his bigilte oure lyp.
and turnementide oure fadris: yt þei
schulde putte awei her yonge chylde.
for þei schulden not lyue in ye same
tyne moises was born: & he was
loued of god & he was nourischid þre
monethis in ye hous of his fadir
and whāne he was putt out in ye
flood: ye doughter of farao took hi vp
and nourischid hi into hir sone and
moises was lerned i al ye wisdom
of egyptians: & he was myghty in his
wordis & werkis / but whāne ye ty
me of forty yer was fillid to hi:

it roos vp in his herte: y^t he schul-
de visite his bryren ye sones of
israel: & whāne he say a man suffring
wrong: he vengide hī & dide vēiaū-
ce for hī y^t suffride ye wrong and
killide ye egypcian: for he gresside y^t
his bryren schulden vnderstonde.
yat god schulde zene to hem helpe
bi ye hond of hī: but pei vnderstode
not: for in ye day supinge he aperide
to hem chidinge: & he acordide hē
in pees & seide: men ze ben bryrē
why noien ze ech ovr? but he y^t
dide ye wrong to his neyeboze:
puttide hī away & seide: who ordey-
nede pee prince & domesman o vs?
wherevr you wolt sle me as zift day
you killidist ye egypcian: and in
vis word moises say: & was maad
a comelyng in ye lond of madian
where he bigat they sones: and
whāne he hadde filled fourti zeer:

an aūgel aperiende to hi in fier of flamb
me of abuisch in desert of ye moūt
of syna / and moises sūt: & wondri
de on ye sūt / and whāne he neyede
to biholde: ye voice of ye lord was
maad to hi & seide / I am god of zoē
fadris: god of abraham. god of i
saak & god of iacob. moises was
maad tremblyng & durste not bi
holde / but god seide to hi / to of pi
schoon of pi feet / for ye place i whi
che you stondist. is holy erpe / I seige
say ye turmentinge of my peple i
egypt: And I herde ye mourning
of hem. & I am dō to delyue hem
& now come you: & I schal sende yē
into egypt / pis moises whom ye
denyeden seyunge who ordeynede
ye prince & to mefman on us:
god sende pis prince & azenbiere.
wey ye hond of ye aūgel. pat aperi
nde to hi in ye bult / pis moises

ledde hem out: & dide wondrous &
 signes in þe lond of egypt & in þe
 rede see: & in desert forty zenis/ þis
 is moiseses þat seide to þe sonnes of is-
 rael/ god schal reise to 3ou aprofete
 of 3oure brynnen: as me ze schulen
 here hi/ þis it is þat was in þe chur-
 che in wildurnesse wip þe aūgel þat
 spak to hi in þe moūt syna & w^{ro}te ou-
 re fadris. whiche took wordis of lif
 to geue to us/ to whom oure fadris
 wolden not obere: but putten him
 away. & weren turned away i hertis
 into egypt. seynge to aron/ make
 þou to us goddis þat schulen go bi-
 fore us/ for to þis moiseses þat ledde
 us out of þe lond of egypt: we wite
 not what is don to him/ & þei ma-
 den a calf in 40 daies. & offreden asa-
 arise to þe makmet. & þei weren
 glad in þe werkis of her hondis/
 and god turnede awd bitook hem

to serue to ye knyghtod of heuene: as
it is writen in ye booke of p̄fētis /
wheyr ze hous of israel offide to
me. Nāyn sacrificis eyn sacrificis
~~in desert~~ forty zeeris in desert: ⁊ ze
han take ye tabernade of molok ⁊
ye sterre of zoure god rustuifiguris
pat zehan maad to worschipe hem /
and ⁊ schal translate zou into babi
loyn / ye tabernade of witnellinge
was wip oure fadris in desert: as
god disposide to hem ⁊ spak to moi
ses / pat he schulde make it after ye
fournie pat he say / whiche also ou
re fadris tooken wip ihū. ⁊ brougte
into ye possessiō of heven men:
whiche god puttide away fro ye
face of oure fadris: til in ye daies of
tūip / p̄t fōnd grace anentis god: ⁊
afide pat he schulde fynde a taber
nade to god of iacob / but salamo
bildide ye hous to him / but ye hize

god dwellyn not in yingis maad
bi hond: as he seip by ye profete he
uene is ascete to me: & ye erpe is ye
stool of my feet: what hous schule
ze bilde to me seip ye lord: eny what
place is of my restinge: whey my
hond made not alle yese yingis wt
hard nolle & wip vncircumcidid
tis & eris ze wip stoden enen more ye
holy goft: and as zoure fadris: so ze
whom of ye pfetis han not zoure
fadris pursued: & han clayn hem yt
bifore toolden of ye conyngte of ye
rytful man: whos traitouris and
mauleeris ze weren now: whiche
tooken ye lawe in ordeynance of an
gels: & han not kept it: & yet herre
yese yingis & weren dyuylsely tinen
tid i her hertis. & gremmedn wt teep
on hi: but whane stene was ful
of ye holy goft: he biheld into he
uene & si: ye glorie of god. and ihu

stondinge on ye rythalf of ye vertu
of god / And he seide / lo I se heuenes o-
pened. & mannes sone sittinge on ye
rythalf of ye vtu of god / And pei cri-
eden wip a greet vois. & stoppiden her
eris. & maaden wip o wille an assaut
into hi / and pei brouzten hi out of
ye citee: & stooneden / and pei witnes-
sig diden of her dopis. bi sidis pe feet
of a zongt man: pat was clepid saul
and pei ~~stoneden~~ stooneden steuene.
pat clepide god to help & seynge / lo-
rd ihu relleyue my spirit / and he
knelide wip a greet vois & seide / lord
sette not to hem pis synne / & whane
he hadde seid pis ping he diede / **viii.**

But saul was consentynge to
his depy / and greet pertinacia-
oun was maad y^t day in ye chur-
che pat was at ierlm / & alle me-
weren scatered by ye cuntrees of
Judee and samarie: out taken ye

apostles / but goode men buriede ste-
uene: & madeu greet mourninge
on hi / but saul greetly distressed pe
churche and entred bi housis: & drow
men and wyuen. and bi took hem
into prison / & yet y^t weren scate-
rid passid forp prechinge pe word
of god / and filp cam dou into a cite
of samarie & prechide to hem crist
and pe peple zaf tent to yese yig
is yat weren seid of filp: wy oo
wille heringe pe signes yat he
dide / for manye of hē y^t hadde un-
cleue spiritis: creden wy a greet
voice & wenten out / & manye lyk
men in pe palestie & aronde weren
heeled / yefore greet joie w³ mad
in y^t citee / But y^r was a man in y^t
citee whos name was symonid a
wicche y^t hadde disceyued pe folk
of samarie. seyunge yat hi self w³
sum greet man / whom alle herke

self

nedeu fro pe leste to pe mooste: & sei-
de/ þis is pe vertu of god/ whiche
despid greet/ & þei leueden hi for lo-
ge he hadde maddid he wip his w-
rathcraftis/ but whane þei hadden
bileued to filip þat þichide pe kig-
tom of god: men and wīme were
baptisid in pe name of ihū crist/
and þane also symonid bileuede/
& whane he was baptisid: he drow
to filip/ & he say also þat signes &
greete vtues weren don: he was a-
stoncied & wondride/ But whane
pe aposthis þat weren at ierlū
hadde herd þat samarie hadde rec-
seyued pe word of god: þei sente
to hem petur and ion/ & whane
þei cāmen þei preiede for he þat
þei schulden reseyue pe holy go-
st/ for he can not zit ito any of he:
but þei were baptisid oonly in
pe name of pe lord ihū/ þanne

pei leiden hondis ou hem: & pei
reſſeyueden pe holy goost / and whā
he ſymonid hadde ſeyn: p^t pe holy
goſt was zouen by leyninge on of
hondis of apoſtles: and he p^rſide
to hem moneye and ſaide / zeneze
alſo to me pis power / p^t whom e
uere i ſchal leie on myn hondis:
pat he reſſeyue pe holy goſt / but
petir ſaide to hi / pi moneye be wi
p^r into perdition: for you geſſit
pe zift of god. ſchulde be had for
moneie / per is no part ne ſort to
pee: in pis word / for ym herte is not
rytful biſore god / y^rfore do you pe
uauice for pis wickidneſſe of pee.
and p^rere god if perauenture pis
pouert of ym herte be forzouen to
pee / for i ſe p^t you art in pe galle
of bitterneſſe: & in pe boond of wic
kidneſſe / & ſymonid anſwerde: &
ſaide / p^rieze for me to pe lord: p^t no

þing of þese þat ze han seid come
on me / & þer witnesside & spake þe
word of þe lord: & zeden azen to ie-
rusalem & þichden to manye citie-
es of samaritans / & an aūgel of þe
lord spak to filip & seide / rise þou &
go azens þe souþ. to þe wey þat goiþ
toū fro ierlū to gase. þis is desert / &
he roos & wente forþ / and lo a man
of ethiopie. a myȝty man a seruaūt
agelding of þe queene caudace: of
ethiopiens / whiche was on alle his
richedis: cam to worschipe in ierlū
and he turnede azen sittinge on his
chare: & redinge isae þe profete / &
the spirit seide to filip / neȝe þou and
ȝopne þee to þis chare / & filip ran to:
and herde hi redinge isae þe pfete /
and he seide / tellist þou wher þu vn-
derstandist. what þingis þou redist:
& he seide / þou may ȝ: if no man sche-
we to me / & he þiede filip: þat he sch-

wylde come vp & sitte wip hi/ and ye
 place of pe scripture pat he radde: w^{is}
 pis/ as ascheep he was led to sleynge/
 & as alonib bifoze annā p^t scheryp him.
 is downib wip oute voice: so he opene
 de not his moup/ in mekenesse his
 dom was taken up/ who schal telle
 out pe genacioū of hi: for his luf
 schal be taken away fro pe erpe & pe
 gelding answeride to filip: & seide/
 i bileche pee: of what p^fete sey he
 pis yung/ of hi luf eipir of any oyr.
 and filip openede his moup & bigā
 at pis scripture: & p^rchide to hi ihū/
 and pe while pei wentē by pe weie
 pei camen to wat^r/ & pe geldig seide/
 lo wat^r/ who forbedip me to be bap
 tised: & filip seide/ if you bileuest of
 al pe herte: it is leefful/ & he answer
 de & seide/ i bileue pat ihū crist is pe
 sone of god/ & he comaūdidē pe char^r
 to stoonde stille/ & pei wenten down

bove into ye watur. filip and yegil-
ding: & filip baptiside hi / & whanne
pei weren come up of ye watur: ye
spirit of ye lord rurside filip. &
ye gilding say hi no more / and he
wente in his weie joynge / & filip
was founde in azotus / & he passide fo-
ry: & pchide to alle citres: til he cam

Sent saul 3^{re} *ix. c.* to cesarie /
ablowere of manassis and of
betyngeis agens ye discipulis of ye
lord: cam to ye pryncer of pthas. &
axide of hi lettres to damask to ye
synagogis / y^t if he founde eny me
and wyemen of pis liff: he schulde
lede hem bounde to ierlm / & whanne
he made his journey: it bifel pat
he cam wy: to damask / & sodenly
alist fro heuene schoo aboute hym /
and he fel to ye erpe. & herde a vo-
ice seynge to hi / Saul said whi
pursuest thou me: & he seide / who

art you lord / and he seide / I am ihu
of nazareth: whom pou pursuest /
it is hard to pee to like azens ye
pricke / & he tremblide & wondride /
& seide / lord what wolt you y^t do /
& ye lord seide to hi / rise up & entre
into ye citee: & it schal be seid to ye
what it bihoneye pee to do / & y^e me
pat wenten wip hi: stoden astonei
ed / for yei herden ye voice: but yei
saieen no man / & saul roos fro ye er
pe / & whāne his yen weren opened
he say no ping / & yei droben hi by
ye hondis: & ledde hi into damask
and he was yre daies not seynge:
and he eet not neydr dronk / and
a discipule ananye ~~was at damask~~
bi name was at damask / and ye
lord seide to hi in a visioū / ananye /
and he seide / lo I lord / & ye lord seide
to hi / rise pou & go into a street yt
is depid rectus. & seke in ye hous

of judas saul by name of tarſe / for
lo he p̄ſey / and he ſay aman anan̄ye
by name entruige & leynge on h̄i
hondis pat he reſſeyue ſizt / & ana
n̄ye anſwerde. lord I haue herd of
man̄ye of yis man. hou grete p̄ue
he he dide to pi ſeyntis in ierl̄m / &
yis hap power of ye pryncis of p̄c
tis to bynde alle men pat clepen pi
name to help / & ye lord ſeide to him
go you for yis is to me a veſſel of
chelynge: p̄t he bere my name. Info
re hepen me & kingis & to fore ye
ſones of iſrael / for I ſchal ſchewe
to h̄i hou grete p̄gis it bihouep
h̄i to ſuffre for my name / & ana
n̄ye wente & entruide into ye hous.
& leide on h̄i his hondis & ſeide / ſaul
bropir ye lord ih̄u ſente me to yee
pat aperide to yee in ye weye in
whiche you caineſt: pat you ſe.
& ye fulfilled wip ye holy goost / &

anon as þe schis fillen fro his zen:
he resceyvede sȳt / ⁊ he roos: ⁊ was
baptisid / ⁊ whāne he hadde taken
mete: he was cōfortid / ⁊ he was
bi sūme daies wȳ þe discipulis þat
weren at damask / and anon he
entride into þe synagogis: ⁊ þe hīde
þe lord ihū. for þis is þe sone of god /
⁊ alle men þat herden hī wondred
⁊ seide / wher þis is not he þat īpūg
ned in ierlū: hem þat depiden to he
lp þis name / ⁊ hīdore he cam for þis
pīg: þat he schulde lede hē boūden.
to þe princis of prestis / but saule
myche þe more weride strong: ⁊
cōfōūdiden þe jewis þat dwel-
den at damask. ⁊ affermede þat þis
is crist / ⁊ whanne manȳ daies we
ren fillid: jewis maden acounseil
þat þei schulden sle hī / ⁊ þe aspres
of hem weren maad knowen to
saul / and þei kepten þe zatis day

And myzt: y^t pei schulden se hi / bt
his discipulis taken hi by myzte: and
deliuered hi & leeten hi down. in a
leep by pe wal / and whāne he cam
into ierlū. he assaiede to ioyne hi
to pe discipulis: & alle dreedden him.
& leueden not y^t he was a discipule /
but barnabas took & ledde hi to
pe apostlis / & telde to hē how iⁿ pe
weie he hadde seū pe lord: and y^t
he spak to hi / & how in damask
he dide tristly: in pe name of ihū
& he was wy herin & entride & zede
out in ierlū: & dide tristly in pe
name of ihū / & he spak wy heri
men & disputide wy grekis / and
pei soukten to se hi / whiche thing
whāne pe bryveren hadden kno
wen. pei ledde hi by myzte to cesa
rie. & leeten hi go to tarsis / and pe
church by al iudee and galilee &
samaria hadden pees / & was edi

fied. & walke in pe drede of pe lo
 rd: & was fillid wip confort of pe
 holy gost/ & und it bi fel pat pet' pe
 while pastide aboute alle: cum to [H]
 pe holy mē pat dweliden at liden/
 & he found aman enyas by name:
 pat fro exte zeer hadde leue in bed:
 And he was syk in paleſie & pet'
 ſaide to hi/ enyas pe lord ihū crīſt.
 hele pee/ riſe pou & arīſe pee/ and
 anon he roos/ & alle men w' dwel
 liden at liden. & at ſarone ſayē hi:
 whiche were cōūnd to pe lord/ &
 in ioppe was a diſcipleſſe. whos na
 me was tabitha: w' is to ſeie doctas
 w' was fill of goode werkis and
 almeſdeedis w' ſhe dide/ & it bi fel i
 vo daies: w' ſhe was syk & dide/ &
 whanne pei hadden waſchen hir.
 pei leiden hir in a ſoler/ & for liden
 was w' ioppe: pe diſcipleſ herē
 pat pet' was perine/ and ſente

thre men to hi & preied. pat you
thare not to come to us / & petrus
roos vp. & cam wip hem / & whā
he was comen: per ledde him
ito ye coler / & alle widows stode
aboute hi: wepinge & scheininge
coatis & clopis. whiche tocas made
to hem / & whāne alle men weren
putt wip oute forp: petrus knelede
and preide / & he turnede to ye body:
& seide / tabitha. rise pou / & sche ope-
nede hir ren / and whāne sche say
petrus sche sat vp azen / & he took hir
bi ye hond. & reside hir / & whanne
he hadde depide ye holy men & widows:
he assignede hir al pwe / and it was
maad knowen by al zoppe / & ma-
nye bileden in ye lord / & it was
maad yt manye daies he dwelte
at oon synonid acozion. **A. R. C.**

A man was in cesarie cornelie
by name: acenturien of ye ci

perre of knyghtis. pat is seid of italie
 a religious man: & dreadinge ye lord
 wip al his meyne/doung manye
 almes to ye peple: & preyng ye
 lord eue more/vis say ~~as~~ in a vision
 openly in ye myne our of ye day. a
 aūgel of god entunge into hi: & sey-
 unge to hi/cornehe/ & he biheeld hi:
 & was adred & seide/who art y lord/
 & he seide to hi/ y pieris & y almes-
 deedis: han stized vp into mynde. m
 ye sūt of ye lord/ & now sende you me
 into jope: & depe oon symonid y^t is
 named petir/vis is herborid at amā
 symonid coriour: whos hous is bi-
 dis ye see/vis schal seie to pee. what
 it bihouey pee to do/ & whanne ye aū-
 gel pat spak to hi was goon awy:
 he depide tibe men of his hous. &
 aknytt y^t dreed ye lord. whiche we
 ren at his biddinge: & whanne he
 hadde toold hē alle yeste pīgis he sēte

hem ito ȝoppe / 7 on þe day fuyrge þe
while þei maken journey 7 neyeden
to þe cite: petrus wente up into þe
hueste place of þe hous to preie a-
bout þe site our / 7 whāne he wās
hūgrid: he wolde haue ete / but whi-
le þei maken redy: a may schynge of
spirit fel on hi / and he say heuene o-
pened: 7 a vessel comynge down as a
gret schete wip foure cornes to be
lete down fro heuene into erpe / 7 whi-
che weren alle foure footid beestis
and cepinges of þe erpe: 7 volatilis
of heuene / and a voice was maad
to him / rise þou petrus 7 ac 7 ete / and
petrus seide / lord forbide: for I neuer
et any comynge pig 7 vndene / and
eft þe secunde tyme þe vois was
maad to hi / yat pig yf god hay den-
sid: seie þou not vndene / and pig wās
down by pries / 7 anon þe vessel was
ressepued azen / 7 while þet contide

wip me hi self. what pe visioū was
pat he say: lo pe men y^t were sent
fro cornelye. fowten pe hous of sy-
mound. & stoden at pe gate / & whāue
pei hadden depid: pei ariden if symo-
unt pat is named petur hadde pere
herbozoibe / & while petur pouzte o
pe visioū: pe spirit sente to hi / lo pe
men seken pee / yfore rise you & go
wil & go wip hem. & doute no ying
for i sente hem / and petur cam down
to pe men. & sende / lo i am who ze
seken / what is pe cause: for whi-
che ze ben comen: & pei seiden / cor-
nelie a iust man & dredinge god. &
hay good witnesinge of al pe folk
of ieris: took answer of an holy
aigel to clepe pee into his hous /
and to here word is of pee yfore
he ledde hem in: & resceyuede to her-
bozoibe / & pat wip pei dwellide w^t
hi / and in pe day cwyng he roos &

Wente forþ wip hem / 7 sume of þe bri
puren folowiden hi fro joppē. þat þe
be witneslis to pet' / 7 þe oþ' day he
entride into cesarie / 7 corneliē abood
hem wip his colyns 7 nessesarie frē
dis. þat weren clepid to gidre / And it
was don whāne pet' was come: cor
neliē cam mētrynge hi / 7 fel doū at
his feet. 7 worschypide hi / but petrus
reside hi 7 seide / Arise þou / also I am
a man as þou / 7 he spak wip hym
~~7 found manye~~ 7 wente in 7 found
mānye. þat weren come to gidre /
7 he seide to hem / ze witen how abo
uynable it is to a iew: to be joyned
eȳr to come to an athen / but god
schewide to me yt no man seie and
compe eȳr vndene: for whiche þing
I am whāne I was depid w'toute
tohte / þ'fore I t'ke þou: for what cau
se ze han depid me / 7 corneliē seide
to day foure daies into þis our I w's

þingige & fastige in þe wyse our in
 myn hous/and lo Anan stood bi fo
 re me in alwhyt clop: and seide/cor
 nelie þi þier is herd: & þi almelede
 dis ben in mynde in þe list of god/
 þfore sende þou into þe: & depe is
 wound þt is named petir/þis is her
 bozid in þe hous of symon & corior
 bidis þe see/þis is whā he schal co
 me: schal speke to þee/þfore anoð
 3 sent to þee: & þou didest wel comyng
 to us/now þfore we alle ben þsent
 in þi list to here þe wordis what
 euer ben comaūdid to þee of þe
 lord/ & petir openede his moup: &
 seide/In trupe I haue founden: þt god
 is not acceptour of psones/ but in
 eche folk he þt dzedip god & worship
 rightwisnesse: is accept to hi/þod sen
 te alword to þe children of israhel: sche
 winge þees bi ihu crist/þis is lord
 of alle þingis/þe witen þe word þat

is maad in al Jude & bignat galilee.
after pe baptym pt jon prechide ihu
of nazareth / hou god anoyntide hi
wip pe holy gost & vti / whiche pac
fide forp in tounges wel / & helynge
alle men opprestid of pe deuel / for god
was wip hi / and we ben witnessis
of alle p̄gis: whiche he dide in pe ci-
tye of ierusalem & of ierlm. whoru per
sounen hanginge in a tree / & god
reside pis in pe pyddeday: & zaf hi
to be maad knowen / not to al pe
ple: but to witnessis bifoze ordey-
ned of god / to vs pat cetui & dru-
kum wip hi: after pat he roos azen
fro deap / & he comaundide to vs to p̄-
che to pe peple & to witnesse pt he
it is pat is ordeyned of god to mel-
man of pe quike & of pe deede / to
pis alle profetis beren witnesunge
pat alle men pat bileuen in hyu
schulen resceyue remyscion of syn

ues by his name: and zit while pat
 petir spak these wordis: ye holy gost
 fil on alle pat herden ye word: & ye
 feyful men of circumcisioun þat came
 wip petir woundiden pat also to na
 ciouns ye grace of ye holy gost is sch
 ed out: for yei herden hem spekinge
 in langagis: & manytysinge god
 þane petir answeride: wher ony
 man may forbete watir. þat these be
 not baptisid: þat han also resceyued
 ye holy gost as we: & he comaūdi
 de hem to be baptisid. in ye name
 of ye lord ihu crist: þane yei piden
 hi: þat he schulde dwelle wth þe same

And ye apostles. **¶ 4. c. ¶** dries
 & bryren pat weren in iudee
 herden þat also heym men resceyued
 ye word of god: & yei glorified god
 But whanne petir cam to ierlm
 yei þat were of circumcisioun dispu
 tiden agens hi. & seide: whi entridist

you to me y^t ha^a prepuce: & hast ete
wip hē / & petur bigan & expounede
to hem bi ordre: & seide / I was in pe
cite of joppē & phede. & I say in my
schēge of my mynde a visioū. pat a
vessel cam dōū as a greet schete w^t
foure cordis: & was sent dōū fro he-
uene: & it cam to me / into whiche I
lokynge biheld. & say foure footid be-
estis of pe erpe & beestis. & crepinge
beestis: & valantylis of heuene / and
I herde a voice y^t seide to me / petur ri-
se you & sle & ete / but I seide / nay lord.
for conynge ying eyn vndeue: en-
trede neile into my mounp / And ye
voice answeride ye seconde tyme
fro heuene / pat yis pat god ha-
deuid: seie you not vndeue / & yis
was don by pries: and alle yingis
werē resseyued azen into heuene
& lo pre men stoden in ye hous i whi-
che I was: and prei werē sent fro cesa-

me to me / & ye spirit seide to me: pat
 I schulde go wip he & doute no þing
 zhe & yese sike bryne comen wip me:
 and we entriden into ye hous of ye
 man / & he tolde to us hou he saw an
 aūgel in his hous stondinge and
 seyng to hi / sende you into joye
 and depe symonid: pat is named
 pet / whiche schal speke to yee word
 is in whiche you schalt be saaf and
 al ym hous / & whāne I hadde bigū
 ne to speke: ye holy goost fil on he
 as into us in ye bigynnynge / & I bypo
 uzte on ye word of ye lord: as he
 seide / for you baptiside in watir: but
 ze schulen be baptisid in ye holy go
 ost / þfore if god gaf to hem ye same
 grace as to us yt beleuedē in ye lord
 ihū crist: who was I yt myzte forbe
 te ye lord yt he zenne not ye holy go
 ost to he yt beleueden in ye name
 of ihū crist / whāne yese þingis were

herd: þei glorified god & seide / þfore
also to heven men: god hap zoven
penaunce to his / and þei þat weren
scurid of þe tribulacioun þat maad
vndir sterne: walkiden for to se-
myre and to cypre & to antioche. and
spoken þe word to no man: but
to iehus alone / but some of hem
weren men of cypre & of armen /
whiche whane þei hadde entrid into
antioche: þei spake to þe grekis &
þiden þe lord ihu / & þe hond of
lord was maad wip he / & myche
notunbre of men vileynge was
convertid to þe lord / & þe word cam
to eng of þe churche yt was ierlm
on þese þingis: and þei senten bar-
nabas to antioche / and whanne he
was come & by þe grace of þe lord:
he joined & monestide alle men to
dwelle in þe lord in purpos of her-
te / for he was a good man: & ful of

of þe holy gost. & of fey / & myche
 peple was enarfid to þe lord / and
 he wente forþ to tartis: to seke sau
 and whanne he hadde founden hi:
 he ledde to antioche / and al azeer
 þei þuyden þere in þe churche: &
 taukten myche peple / so þat discipl
 is weren named first at antioche
 chte me / & in þese daies profetis ca
 men ouer fro ierlm to antioche / &
 oon of hem roos vp agabus by na
 me: & signified by þe spirit. agreeet
 hūgr to comynge in al þe world
 whiche hūgr was maad vnder clau
 dyus / and alle þe discipulis purposi
 ten aft̃r þat eche hadde: for to sende to
 mynsterie to brypen þat dwelte i iude
 whiche þing also þei diden. & senten it
 to þe eld̃re me: by þe hondis of barna
 bas & saul //

¶. c. // ∞ // ∞ //

And in þat same tyme croude
 þe kīng sente pouer to tūete

sumen of þe church/ And he slow wip
liwerd. James þe broþur of Jon / & he say
pat it pleide to Jewis: And kette to
take also petir / And þe daies of þerf
looues weren / And whāne he hadde
caust petir: he sente hi into prisoun
And bitook to foure quaterynous
of knyghts to kepe hi & wolde after
pass bringe hi forþ to þe peple / And
petir was kept in prisoun but preier
was maad of þe church wout ce
essinge: to god for hi / but whanne e
roude schulte bringe hi forþ: in þ^r nyxt
petir was slepinge bitwix twey
myghtis / & was bounde wip twei che
ues: & þe keepers bifoze þe doze kepte
þe prisoun / & an aungel of þe lord sto
od up. & lyt schoon in þe prisoun
hous / & whāne he hadde slypten þe
side of petir: he reuise hi & seide / rise
þou swiftly / & anon þe chaynes
fellen fro his hondis / & þe au

gel seide to hi / gude yee: & to ou pi
 hosis / & he dide so / & he seide to hi / do
 aboute yee pi dopis: & sue me / & he
 zede out & suede hi: & wiste not yt it
 was so y^t was don bi pe aūgel
 for he gesside hi self to haue sen a in-
 lion / & yei passiden pe firste & yē
 secūde warte: & camen to pe iū za-
 te pat ledip to pe citee / whiche anoō
 was opened to hem / & yei zede out
 and came into a street: & anon pe
 aūgel passide away fro hi / & petir
 turnede azen to hi self: & seide / now
 I bot vryly y^t pe lord sente his aū-
 gel: & deliuered me fro pe hond of e-
 roude & fro al pe abidinge of pe pe-
 ple of jewis / & he biheld & cam to
 pe hous of marie moder of ion y^t
 is named markus: where manye
 were gadrid to gidre & pryuge / and
 whāne he knockide at pe doze of pe
 gate: adamecel wote cam forp to se /

7 Whanne sche knewe ye voice of
petr: for ioie sche openede not
ye gate. but ran in 7 toold y^e petr
stood at ye gate 7 pei seide to hir,
you maddest but sche affermede
yt it was so 7 pei seiden it is his
aūgel but petr stood stille 7 knoc-
kede but whanne ye hadde opened
ye doze. pei saien hi 7 wordiden 7
he bekenede to hem^e his hond to
be stille 7 telde hou ye lord hadde led
hi out of prison 7 he seide telle ze
to james 7 to ye knyghte pece vngis
7 he zede out 7 wente into ano^r pla-
ce 7 whanne ye day was come. y^e
was not altil troublinge among
ye knyghtis. what was don of petr
and whanne eroude hadde souzt
hy 7 found not: aft^r yat he hadde
maad enqueringe of ye keperis.
he comaundide hem to be brouzt
to hi 7 he cam don fro judee to se

came: & dwelte yere / & he was wyse
to men of tre & sydon / & yei of oon
Acorde camen to hi whāne yei had
ten couleild wip vastus yat was
ye kyngis chammurleyn. yei ar
den pees. for as myche yat her
cuntrees weren vitailid of hi / &
in a day yt was ordeyned. eroude
was clopid wip kyngis doynges.
& set for to mesuian. & spak to hem
& ye peple crede ye vois of god:
& not of man / & anon an aūgel
of ye lord smoot hi: for he hadde
not zoue onour to god / & he wās
wastid of wormes & diede / and ye
word of ye lord weride: & wās mul
tiphed / and barnabas & saul tur
neden azen fro ierlm. whāne ye
myrryrie was fillid: & tooken
jou yat was named markus //

Ald profetis & doctours [xij.]
weren in ye church yt was

at antioche: in whiche barnabas
and symon̄ pat was clepid blak.
+ lucius cronence + manaeu pat
was pe sokinge fere of eroude te
trak + saul werē / and whāne pei
my nyftriden to pe lord + fastiden:
pe holy gost seide to hem / departe
ze to me said + barnabas into pe
werk to whiche i haue taken hem
þanne pei fastiden + p̄eden + leide
hondis on hē + leeten hem go / but
pei weren sent of pe holy gost: and
wenten forþ to celencia / + fix pen
nes pei wenten bi boot to cyre / +
whāne pei camen to salawyne: pei
p̄ethiden pe word of god in pe sy
uagogis of jewis / and pei hadden
also jon in mynyſterie / + whāne
pei hadde walkid al pe ile til to pa
fium: pei fōuden aman alicche a
fals profete a jels ~~he~~ to whom pe
name was beresu / y^t was w^t pe

procunful sergius paul aprudet
 man/ pis depide barabas & poul:
 and desire to here ye word of god/
 but elymas wicthe wy stood hem
 for his name is expounded so: &
 he souzte to turne away ye pcunful
 fro bileue/ but saul whiche is seid
 also poul was fulid wy ye holy go-
 ost: & biheeld into hi & seide/ a you
 ful of al gyle & al falsnesse you come
 of ye deuyl. you enemye of al ryt
 wisnesse: you leenest not to tur-
 ne vp lodon ye rytful weies of ye
 lord/ & now lo ye hond of ye lord is
 on pee: & you schalt be blynd & not
 senge ye sune into a tyme/ & ando
 myst & derknesse fil on hi/ & he zede
 aboute & souzte hi p^r schulde zeue
 hond to hi/ pane ye pcunful whā
 ne he hadde sepu ye dece: bileuede
 wouderinge on ye techinge of ye lord/
 and whāne fro pasim poul hadde

go bi aboot. & pei y^t weren w^t hⁱ:
pei came to pergeu of pamfihē / v^t
jou departe fro hem: & turnede aze
to ierlū / & pei zedē to pergen: and
camen to antioche of perfide / &
pei entriden into pe synagoge in
pe day of fabotis: & sateu / & aft^r pe
redyng of pe laue & of pe p^rfetis
pe p^rncis of pe synagoge sente to
hem & seide / Given is any word
of exortaciō to pe peple is iⁿ you:
seie ze / & poul roos & wip hond e
had silence & seide / men of israel &
ze y^t dreedē god: here ze / god of pe peple
of israel dⁱces oure fadris. & enhaūde
pe peple: whanne pei were come
ingis in pe lond of egypt. and in
an hⁱs arm he ledde hem out of it /
& by pe tyme of forty zenis he
suffred her maneris in desert / and
he distressed seuene folkis in pe
lond of canaan: & bi soxt t^ride

to hem her lond. as aft' foure hu
 dred and fifty zenis / and aft' yese
 yigis he gaf domesmen to samuel
 ye pfete / & fro yt tyme pei orde a
 king / and god gaf to he saul yeso
 ne of as: a man of ye lineage of ben
 iamin. bi fourty zeens / & whanne
 he was don alrey: he reside to he
 tauip ye king. to whom he bare
 witnessinge & seide / I haue founde
 dany ye sone of jesse. a man affir
 myn herre: whiche schal do alle my
 willis / of whos seed by ye bihefte
 god hap led out to israel a sayo
 ihu: whanne jon schide before ye
 face of his conyng: ye baptis of
 penaunce to al ye peple of israel /
 but whanne jon schide his cours he
 seide / I am not he: whom ze demen
 me to be / but lo he comey aft' me /
 and I am not woxy to do of ye scho
 of his feet. Brynne & sones of ye

kinde of abraham. & whiche pat in zou
dredē god: to zou pe word of helpe
is sent / for pei p^r dwellen at ierlū &
pryncis of it: pat kneiben not pis
ihū & pe vois of pfetis. p^r by eūp
sabot ben red: demedē & fillidē / & pei
founded in hī no cause of deap: and
arise of pilat p^r pei schuldē sle hī
& whāne pei hadde endid alle pīgis
pat weren writū of hī: pei token
hī dou of pe tre: & leiden hī i a graue
& god reisid hī fro deap in pe pridde
day: whiche was seyn by manye
daies. to hem p^r wente vp to gidre
wip hī fro galilee into ierlū / whi
che ben til now his witnesis to
pe peple / & we schewen to zou pe
bihefte p^r w^s maad to oure fadris
for god hap fillid pis to her sones.
and azeureid ihū. as in pe serou
de salm it is writen / you art my
sone to day I bigat pee / & he p^r aze

reſide hi ſo deep. þat he ſchulde not
turne agen into corrupcion ſeide þ^o
for i ſchal zeue to you trewe þigis ye
of daup / & y fore & on anoy ſide he
ſeip / you ſchalt not zeue yⁱ holy to
ſe corrupcion / but daup in his gei^a-
cion. whanne he hadde mynyſtrid
to þe wille of god: diede / & was leid
wip his fadir: & ſay corrupcion /
but he whom god reſide ſo deep:
ſay not corrupcion / þerfore biſen
be it knowen to you. y^t bi hi re-
myſſion of ſynnes is tolde to 3^u
ſo alle ſynnes of whiche ze myzte
not be iuſtified in þe lawe of mo-
ſes in yis ech man y^t bileuey is
iuſtified / y^o fore ſe ze þat it come
not to you þat is bi fore ſeid in þe
p^oſetis / ze diſp^oſeris ſe ze & wondre
ze & be ze ſentrid abroad: for i wor-
che a werk in youre daies / a werk
þat ze ſchulen not bileue: if any

man schal telle it to you / & whāne
wei zeden out wei preiden pāt in
pe sabot luyngē: wei schuldē speke
to hem pese wordis / and whāne pe
synagoge was left: manye of jew
is & of conuylngis wozschynge
god. sieden pou & barnabas / pat
spaken & cōseuliden hem: pat wei
schuldē dibelle in pe grace of god /
And in pe sabot luyngē almost al pe
nte cam to gode: to here pe word
of god / & jewis sayzen pe peple: &
weren fillid wip eneuwe: and azen
seidē pese pīgis p^r weren seid of po
ul & bla stemeden / pāne pou & bar
nabas stidefastly seiden to you it bi
hoftē first to speke pe word of god /
but for ze putten it alwey. & han de
nyed you unwoxi to eile lastīg
luf: so we turnen to heym mē / for
so pe lord comaūdide vs ~~heren~~ / I haue
sett yee into list to heym men: p^r

you be into ~~pou ben~~ ~~its~~ ye vtueste
of erpe/ and heym men herden and
joeden & glorifieden ye word of ye
lord: and beleueden as manye as
weren infore ordeyned to eile lasti
ge luf/ and ye word of ye lord was
sowen by al ye cuntrie/ but ye ieiuis
studen religious wpmen & onest
ye worpieste men of ye citee: & stude
persecucioun azens poul & barnabas
& dryuen hem out of ye cuntries/ and
yei schoken away into he ye dust of
her feet: & camen to rompe/ & ye disa
ples weren fillid wip iole & ye holy

But it bifil *Actus. 13. Agost.*
at rompe. pat yei entriden to
gloze into ye synagoge of ieiuis and
spaken: so pat ful greet multitude of
ieiuis & grekis beleueden/ but ye ie
wis pat weren unbileful reside per
secucioun & stude to wrappe ye souls
of heym men azens ye bypiren/ but

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pe lord 3af soone pees / þfore þei dw
elliden nyche tyme & diden trustly i
pe lord. beringe witnesinge to pe
word of his grace. 3enynge signes &
wondris to be maad by pe hondis
of hem / but pe multitude of pe citee
was departid: & sume weren wry pe
jewis: & sume wry pe aposthis / but
whane þ was maad an assaut of pe
heven men & pe jewis wth her primas
to turnente & to stoune hem: þei v
durstode & fledden to gidre to pe ci
tees of licaonie & listris & derben /
and to al pe cuntrie aboute / & þei p
chiden þere pe gospel: & al pe mul
titude was moued to gidre: in pe te
chinge of hem / poul & barnabas dw
elliden at listris / and aman at listris
was syk in pe feet / & hadde sete cro
kid fro his modris wombe which
neuere hadde gon / vis herde poule
spekinge / & poul biheld hi & say þt

he hadde fery. y^t he schulde be maad
 saaf. & seide wip agreet voice. rise pou
 up ryzt ou pi feet. & he lippide & wal
 kide. & ye peple whāne pei hadden
 seyn y^t pat poul dide. reysiden her
 voice in heaon tunge & seide. goddis
 maad lyk to men ben comen down
 to us. & pei clepide barnabas milt.
 & poul mercuri. for he was ledere
 of ye word. & ye prest of milt. y^t
 was bifoze pe citee. brouzte bolis
 & aouines bifoze ye zatis wip ye
 plis. & wolde haue maad sacrifice.
 & whāne ye apostlis barnabas &
 poul herden pis. pei to riten her
 cootis. & pei skrypiden out among
 ye peple. & creden & seiden. mē whar
 tou ze pis pig. & we dedly mē lyk
 zou. & scheiben to zou. y^t ze be cōuer
 tid fro pese veyn pigs to ye luyg
 god. pat made heuene & erpe and pe
 see and alle pigs pat ben in hē.

whiche in generaciouns passid: suf-
fride alle folkis: to go into her owne
weyes / & zit he lefte not hi wipout
wituessinge & wel doinge / for he gaf
reynes fro heuene. & tymes berige
fruit: & fulfillde youre hertis wth me-
te & gladnesse / & pei seyninge pese pi-
gis: vnnepis swagiden pe peple pat
pei offiden not to hem / but sume Je-
wis camen ou fro antioche & iconye.
and counseilde pe peple. & stoned
poul. & droiben out of pe cite: &
gestiden pat he was deed / but whā
ne discipulis weren comen aboute
hi: he roos & wente into pe cite
and in pe day saynge he wete fo-
r wip barnabas to cerben / & whā
ne pei hadde pchid to pe ilke cite
& thurst manye: pei turnede azen
to listis & pconye & antyoche / con-
fermyng pe soulis of discipulis &
monestinge: pat pei schuld dwel

le in feip. & seide / pat by manye tri-
bulaciōs: it bihouey vs to entre
into pe kingdom of heuenes / and
whanne pei hadden ordeyned þis
to hē by alle orees: & hadden preied
wip fastigis: pei bitoken hem to
pe lord in whom pei bileueden / &
pei passeden persidie. & camē to pā-
fike / and pei spoken pe word of pe
lord in pergen: & camen dū into
italie / & fro pennes pei wenten by
boot to antioche: fro whēnes pei
weren taken to pe grace of god into
pe werk þat pei fulfilden / and whāne
pei weren comē & hadden gudrid pe
chirche: pei telden hou grete þingis
god dide wip hem / & þat he hadde o-
pened to heym men pe dore of feip
& pei dwellicd not altil tyme wip
pe discipulis // **¶ The fiftene c. c.**

And sume camen down fro
judee: & taughten bryren /

pat but ze be circumcidid aft' ye lawe
of moises: ze moū not be maad saaf
þ'fore whāne þ' was maad not ahtil
dissencioū to poull & barnabas azens
hem: þei ordepueden þ' poull & bar-
nabas & sūme oþe of hem: schuldē
go vp to þe apostlis & þ'is ierlū
on þis questioū & so þei weren led
forþ of þe churche: & passē bi senyge
& samarie: & þei telē þe cōsacioū
of heþi men: and þei madē greet ioie
to alle þe brūþer and whāne þei ca-
men to ierlū: þei weren resceyued
of þe churche. & of þe apostlis & of þe
eldre men. & toldē to hem how grete
þingis god dide wip hem: but sūme
of eresie of þe farsees pat bileuē:
risen vp & seiden: pat it bihouep hē
to be circumcidid: and to comāde
to kepe al þe lawe of moises: and
þe apostlis & eldre men camen to gi-
de: to se of þis word & whāne þei

was maad agreet sekynge herof:
petur roos vp & seide to hem/ bryuere
ze witen pat of elde daies in zou: god
chees by my mouny hevene to here pe
word of pe gospel & to bileue/ & god
pat kneib hertis bar withestinge: &
saf to hem pe holy goost as also to
us/ and no piȝ dyuersip ~~us~~ bitwix
us and hem: & denside pe hertis of
hem by feip/ now pane what tēptē
ze god. to putte aȝoyn on pe necke
of disciphs: whiche neipre we neip
oure fadris myȝten bere/ but bi pe
grace of oure lord ihū crist: we bile
uen to be saued: as also pei/ and pe
multitude held pees: & herde barn
bas & poul. tellige hou grette signes
& wondres god dide bi hem in hepm
men/ and aft' pat pei hielten pees:
James answereide & seide/ bryuere he
re ze alle/ symonid telde hou god visi
tide first to take of heven me a peple

to his name: & ye wordis of profenis
acorden to hi/as it is writū/after
pis I schal turne azen & bilde ye ta
bernacle of dauid y^t fel dū: & I sch
al bilde azen ye cast dū pigis of it
and I schal reise it: y^t eyre me seke
ye lord/and alle folkis on whiche
my name is depid to help. ye lord
dōinge pis pig scip/for ye world ye
werk of ye lord is knowen to ye lord/
for whiche pig I deme he y^t of hepi
men ben comitid to god: to be not dis
cesid/but to writv to hē: y^t yei abstey
ne hem fro defoulinge of marwmenis.
and fro fornicaciō & fro stranglid
pingis and blood/for moises of elde
tymes. hay in alle ctees. hem y^t p
then hi in synagis: where in ethe
sabot he is red/panne it pleside to ye
apostlis & to ye eldxe men wip al
ye church: to chese men of hem: &
sende to antioche wip poul & barna

bas / iudas pat was named bartha-
 bas. & silas. ye firste men amōg by-
 yren and wirtū by ye hondis of
 hem / apostles & eldres bysen to hē pt
 ven at antioche & sirie & salice. byper-
 en of heven men. gretunge / for we her-
 den pat sūme wenten fro vs. & trou-
 bleden you wip wordis & turnede vp
 sodein youre soules to whiche mē we
 comayndiden not. it pleside to us ga-
 drid into con. to chese men & sente
 to you wip oure moost deriborpe bar-
 nabas & paul / men pat zaien her
 by us. for ye name of oure lord ihū
 crist / yfore we senten zutias & silas.
 And yet schulen telle ye same pēgis
 to you by wordis / for it is leyū to ye
 holy gost & to us to putte to you no
 ying / more of charge pan yese ned-
 ful yingis. pat ze absteyne you fro
 ye offere yingis of mannes metis &
 blood strangid & forny cōmō / fro

whiche þing ze kepinge zou: schule
to wel/ fare ze wel/ perfore þei were
lete go & came down to antioche: &
whanne þe multitude was gadrid:
þei tooken þe epistle. whiche whā
ne þei hadden rad: þei joineden on
þe counfort/ and judas & silas. & þei
for þei were yfctis: confortiden bri
yren: & confirmede wip ful many
wordis/ but after pat þei hadden be
vere althil while: þei weren lete go
of wyȝen wip pees to hem y^t had
den sent hem/ but it was sen to silas
to dwelle þe/ and judas wente alow
ne to ierlū/ and paul & barnabas
dwelten at antioche. techinge & pre
chinge þe word of þe lord. wip opire
manye/ but after sūme daies paul sei
de to barnabas/ turne we agen and
u. site bypisen bi alle citees i which
we han prechid þe word of þe lord:
þou þei han hem/ & barnabas wol

de take wiþ hiȝon: þat is named e-
 markus / but pouȝ preiede hi. þat he
 þat departide to hem fro pauſiſhe.
 ⁊ wente not wiþ hem to þe werk:
 ſchulde not be reſſeyued / ⁊ diſſena-
 oū was maad: ſo þat þei deþtude a-
 tibiȝne / ⁊ barnabas took mark: ⁊
 cam bi boot to cipre / and pouȝ chees
 ſilas ⁊ wente forþ fro þe bywren:
 ⁊ was bitaken to þe grace of god / ⁊
 he wente bi ſire ⁊ ſiliſe. ⁊ conferme-
 de þe churche: comaūdiȝe to hepe þe
 helthiſ of apoſtliſ ⁊ eldȝe mē. **¶ F. v. c.**
And he cam to derben ⁊ liſtrā
 ⁊ lo a diſciple was þere bi na-
 me tymothee þe ſone of a reſpecte chē:
 ⁊ þe fader hepe ⁊ wiſe p̄t were in
 liſtrā ⁊ iſcoupe: ⁊ eldȝe good witneſ
 ſynge to hi / and pouȝ wolde p̄t þiſ
 man ſchulde go forþ wiþ hi: and he
 took ⁊ certumadiȝe hi. for jewiſ p̄t
 weren in þe placis / for alle wiſten

pat ye fadir was heuine / whanne pe
passiden bi citees: pe bitooke to he
to kepe ye techingis pat were de
med of apostles & eldxe men, pat
weren at ierlm / & ye churchis were
~~encreased i fey & in noumber eche~~
~~day~~ confirmed in fey: & encreased
in noumber eche day / and pe passi
den frige & pe cuntre of galathie:
and weren forboden of pe holy go
ost to speke pe word of god in alie
and whanne pe camen into my
sie: pe assureden to go into bethy
nye: & pe spirit of ihu suffred not
hem / but whanne pe hadte passid
by mysie: pe camen dou to troade.
And dionysy by nyte was schewid
to poul / but a man of macedonye
pat stood: preide hi & seide / go you
into macedonye & helpe us / and
as he say pe vision: anod we sou
ten to go forp to macedonye / & were

unaad certeyn yat god hadde depid
 us to p̄che to hē / 7 we zeden in schip
 fro troade 7 kamen to samatracina
 iby steyt cours: 7 ye day supunge to
 neapolis / 7 fro pēnes to filippis. yat
 is ye firste part of macedonye. ye cite
 colonye / and we weren in ye cite si-
 me daies. 7 spaken to gidre / and in
 ye day of sabotis we wenten forp w^t
 oute ye zans visidis ye flood where
 preier semede to be: and we saten 7
 spaken to wȳmen p^r amē to gidre
 and albōmā hōda by name a p̄ncē-
 esse of ye cite of natireus: worshē
 p̄ge god herde / whos herte ye lord
 openede. to zeue tent to yese p̄gis.
 yest weren seid of pou / 7 whanne
 sche was baptisid and hir hous:
 sche preiete 7 seide / t̄ze han demed
 yat iam scripful to ye lord: entre
 ze into myn hous 7 dwelle / 7 sche
 constreyne us / 7 it was don whā

ne we zeden to pier: pat adameſel
pat hadde a ſpirit of deuynacioū
mette vs: whiche zaf greet wy-
nyuge to hir lordis in deuynunge/
his ſuede poull & vs: & cried & ſeide/
veſe men ben ſeruaūtis of yehye
god: pat tellen to zou ye wey of hel
ye & his dide in manye dayes & poull
ſorowde & turnede: & ſeide to ye ſpi-
rit / I comaūde yee in ye name of
ihū criſt: pat pou go out of hir / and
he wente out in ye ſame our & ye
lordis of hir ſhen yt ye hope of her
wynyuge wente away: & yei tookē
poull & ſilas & leddeū into yedō place
to ye pryncis / & yei broukten hem
to ye magiſtratis: & ſeiden / veſe mē
diſturben oure citee. for yei ben ie-
wiſ & ſchewen a cuſtum which it
is not leſful to us to reſpice ney
in ſipen we ben romaunis / and ye
peple & magiſtratis rinen agens

hem: & whāne þei hadden to rent þe
rootis of hem. þei comaūdiden hem
to be beten wip zerdis/ and whāne
þei hadden zonen to hem manye
woundis: þei senten hem into pri-
son/ & comaūdiden to þe keper: þt
he schulde kepe hem diligently/ and
whāne he hadde take such ap̄sept:
he putte hem into þe ynnur prison.
& streynde þe feet of hem in a tree/
& at mydwyt poull & salas worsch-
ipiden & herpeten god: & þei þt were
in keepinge herden hē. and sodenly
agreet erpe mouyng was maad:
so pat þe foundementis of þe prison
weren moued/ & anon alle þe doris
weren opened: & þe bondis of alle
weren losid/ and ~~þe keper of~~ þe ke-
per of þe prison was awakid. &
say þe zatis opened: & wip a swerd
draiwen out he wolde haue slaue
ht silf/ & gesside þt þe men þt were

boūden hadden fled/but pou ar-
ede wip a greet voice & seide/to you
noon harm to y^r self: for alle we
ben here/and he aride hit & entride:
and treublide & fel dōū to pou &
silas at her feet/& he brouȝte hem
wip oute foxp:& seide/lordis w^hit
bilhouey me to do: p^r the maad sa-
af:& y^ei seiden/bilene you in y^e
lord ihū:& you schalt be saaf and
y^ri hous/& y^ei spakē to him y^e
word of y^e lord:wip alle p^rwerē
in his hous/& he took hē in pulke
out of y^e nyȝt:& walschide her wo-
rdis/and he was baptisid:and al
his hous anon/and whāne he
hadde led hē into his hous:he set
tice to hem aboard/and he w^z glad
wip al his hous.& bilenede to god/
and whanne y^e day was come y^e
magistratis senten catchepollis
& seide/delyue you y^e men/and y^e

keeper of the prison tolde these word
is to you: that the magistrates ha
sent that ye be deliuered / now therefore
go ye out: & go ye in peace: & you
sende to hem / they senten vs men of
rome into prison yt weren betu
openly & vndampned / & now pry
uily they bryngen vs out: not so.
but come they hem self & deliue vs
out / and the archepolis tolde these
wordis to the magistrates / & they dr
edden: for they herden yt they weren
romayns / and they camen & vised
den hem & broukten hem out / and
pieden that they schulden go out of
the citee / & they zeden out of the prison:
and entred to hodie / & whanne they
sawen bryse: they couforted hem.

And **Actus. c.** They zede for
whanne they hadden passid
by antipolis & apoloupe: they came
to tessaloupe where was asynago

ge of ielwis / 7 bi cultum poul entride
to hem: and by presabonis he declar
de to hem of scripturis. and openede
and schewide pat it bihoſte crist to
suffre: and rise azen fro deep / and p^t
wis is ihu crist: Whom I telle to 3^u
and summe of hem bileuede: 7 were
joyned to poul 7 silas / to 7 a greet
multitude of heven men worſchipe
god: 7 noble wyfme not a fewe / bt
pe ielwis hadden enuye: 7 tookē of
pe corrupn peple summe yuele men
and whāne pei hadden maad a
conspirence pei mouede pe citee
and pei camen to jalous hous: 7
soughte hē to bringe forp among pe
peple / 7 whāne pei founde hē not
pei drowen jalon. 7 summe bryngē
to pe priuas of pe citee 7 cride p^t
pese it ben pat mouē pe world. 7
hidre pei camē: whiche jalon res
seyuede / and pese alle don azen

þe mandementis of þe emperour:
 and seuen þat ihu is an oþer kyng/
 ⁊ þei moueden þe peple ⁊ þe priu-
 nis of þe citee: heryngge þese þingis/
 and iohanne satisfacioun is take
 of iason ⁊ of oþer: þei leeten poul
 and silas go/and anon by myghte
 brynþen leeten silas go into bereen/
 ⁊ whanne þei comen ydxe þei en-
 triden into þe synagoge of þe iu-
 wis/but þese weren þe worpiere
 of hem þat weren at tessalounke/
 whiche receyueden þe word vni-
 al desyre: eche day sekynge scrip-
 tures: if þese þingis had ben heles ⁊
 manye of hem beleuede ⁊ of hepi-
 lyngmen most ⁊ not a fele/but
 iohanne ⁊ silas at tessalounke
 hadden knowe þat alle at bereo.
 þe word of god was prechid of po-
 ul: þei comen ydxe mowynge ⁊
 disturbyngge þe citee/ multitude/

and ye anoon bypwelede by ueden
poul: yat he schulde go to ye see/
vne silas & tymothe dwelten ye
and pei yat ledten foxp poul: le
den hi to attenis / & whanne pei
hadden take maūdenment of hi
to silas & tymothe: y^t ful hyng
ly pei schulden come to him: pei
wenten foxp / & while poul abod
hem at attenis: his spirit was
moued in him. for he say pe atee
rouen to idolatrie / perfore he dis
putide in pe synagoge wip ye ie
wis & wip men y^t worchshipiden
god & in pe tou place by alle day
es. to hem yat herden / & summe
querous & stouens & elocofre
disputiden wip hi & summe seiden
what wole yis souere of wor
dis seie / & oyre seiden he seuep
to be a tellere of newe fendis: for
he telde to hem ihu & pe azenri

linge/ & þei tooken hi & led den to
arropage: & seiden/ moun we wi-
te what is þis newe doctryne pat
is seid of þee: for þou bryngist in
summe newe þingis to oure eiris/ þ-
fore we wolen wite what þese þi-
gis schulen be/ for alle men of ate-
nis & comelyngis herbozonwid 3a-
uen tent to noon oþer þing: but oþ-
to seie oþ to here sum newe þing/
And þou stood in þe myddu of a-
ropage and seide/ men of atenis
bi alle þingis I se 3ou as weyn wor-
schippers/ for I pacide & ly 3oure
maunetis: & foud an auter i whi-
che was writen to þe vnknowen
god/ þfore whiche þing 3e vnkno-
unge worschhipiden: þis þing I se
we to 3ou/ god pat made þe world
and alle þingis pat ben in it: þis
for he is lord of heuene & of erpe.
dwelliþ not i templeis maad wiþ

hond/ neip is worſchipid bi mānes
hondis. neipir hay nede of ony viſg.
for he geueþ liſt to alle men & brepi
ge & alle viſgis/ & made of oon al þe
kynde of men to enhabite. in al þe
face of þe erþe. determynyng tyme
ordeyned. And þe termes of diſel
tinge of hem to ſekē god/ if perma-
ture þei ſelen hi eipir ſynnen: þou
he be not fer fro eche of þou/ for in
hi we liven & mouen & ben/ as alſo
ſūme of þoure poetis ſeidē/ & we bē
alſo þe kynde of hi/ perfore ſipen
we ben þe kynde of god: we ſhulē
not deme þat godly viſg is lyk gold
and ſiluer & ſtoon. eipir to grauyng
of craft & pouȝt of man/ for god
diſpiſyþ þe tyme of viſ ūknowiſg.
& wol ſchekyþ to mē. þat alle eip
where do penaunce/ for þat he hay
ordeyned a day. in which he ſchal
deme þe world in equyte. i an an

After // **Q**uoniam. **Q**uoniam **W**ilhelm
 yese pigis poull zede out of
 atenis; & cam to corpnthe / & he found
 a man aielw aquila by name of po
 te by kynde. yat late cam fro italie.
 and prillle his wyf: for y^t dau
 duns comaundide alle jewis to dep
 te fro wine / & he cam to hē / & for he
 was of pe same craft: he dwelte
 wip hē & wrouhte / & per wereu of
 wopmakers craft / & he disputide
 in pe synagoge by ethe sabot put

tinge among þe name of þe lord ihū/
and he counseilde ieribus and grekus/
and whāne silas and tymothe came
fro macedonie: poul gaf by synelle
to þee word / & witnesse to þe ielvis.
pat ihū is crist / but whāne þei aze
seiden & blasfemedē: he schook awei
his cloyis & seide to hem / your blo-
ed be on your heed: I schal be cleue
fro hemmes forþ. & schal go to hevin
men / and he passe fro þenes: & he
entride into þe hous of a iust man
bi name tite pat worschipe god &
whos hous was joyned to þe syna-
goge / & crispe pryncē of þe synagoge:
bileuede to þe lord wip al his hous /
and manye of þe corinthis heiden
& bileuēden & weren cristned / and þe
lord seide bi wyte to poul bi amsion /
wyle þou drete: but speke & be not stil-
le / for I am wip þee & no man schal
be putt to þee to noie þee: for myche

peple is to me in yis cite / & he dw-
 ellide yere azeer & fixt monyis techi-
 ge among hem pe word of god / but
 whāne galion was pryncipal of
 a cite. ielwis risen up wip o wille a-
 zens poul: and lediden hī to pe dom
 and seide / azens pe laive: yis cōse-
 ty men to worshype god / & whāne
 poul bigan to opene his moup: ga-
 lion seide to pe jelwis / if per were a
 ny wickid ying eyr puel trespas-
 ze jelwis. rytly I schulde suffre you /
 but if questioūis ben of pe word and
 of names of zoure laive: bi se you
 sile / I wole not be domesna of yese
 yingis: & he droof hem fro pe dom
 place / & alle token softenes pyn-
 ce of pe synagoge: & smoot hī bifoze
 pe dom place. & no ying of yese was
 chargous to galion / & whāne po-
 ul hadde abiden many daies: he seide fa-
 re wel to byren & bi boot cum to sire /

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and priscille & aquila camen wth hⁱ
whiche hadden cleppid his heed i
triaris / for he hadde abou^{er} / & he cam
to effesie. & peire he losse hē / & he zede
into ye synagoge. & disputide wth y
jelbis / & whāne pei p^{re}dicte pat he sc
hulde dwelle more tyme: he cōsētide
not / but he made fawe wth el & seide /
eft i schal turne agen to you if god
wole: & he wente fory fō effesie / &
he cam dōū to cesare: and he zede
up and grette ye church & cam dōū
to antioche / & whāne he hadde dw
elt y^e sum what of tyme: he wente
fory walkinge by reike porous ye
cunte of galathie. & frigie. & cōfer
mede alle ye discipulis / but a iew ap
pollo by name: a man of aliscāidre
of lipide a man eloquent. cam to
effesie: & he was w^{is}ty in scriptu
ris / his man was taught ye wey
of ye lord. & was fervent i spirit &

spak & tauzte diligently. þo viȝis þt
 weren of ihū: and kneib oonly þe
 baptyu of ȝou / and þis man by
 gan to do trustly in þe synagoge
 whom lwhāne prillille & aquyla
 herden: þei tooken hi & moze dily
 gently expolneden to hi þe wey
 of þe lord / & whanne he wolde go
 to acae: bryȝen extide & writē to
 þe discipulis. þt þei schultē resseyue
 hi / whiche whanne he cam: ȝaf ny
 che to hē þt bileueden / for he greet
 ly ouer cam ȝelwis: & scheide ope
 ly bi scripture þt ihs̄ is crist. ¶ Act. c.
And it bifel whanne appollo
 was at antioche: þt þou lwh
 āne he hadde go þe hȝere coostis.
 he cam to effesie. & foud sūme of þe
 discipulis & seide to hē / wherȝe ȝe yat
 bileuen han resseyued þe holy go
 ost: & þei seiden to hi / but neip̄ we
 han herd if þe holy gost is / and he

seide / þfore in what þing ben ze bap-
tised: & þei seide / in þe baptysm of
jon / & þou seide / jon baptiseþe þe
peple in þe baptysm of penance: &
taunte þat þei schulde beleue in hi þat
was to comynge aft^r hi: þat is i ihu
whāne þei herde þese þingis: þei
were baptised i þe name of þe lord
ihu / and whāne þou hadde leid o
hem hisse hondis: þe holy gost cam
in he / & þei spoken in langagis &
profeneden / & alle weren almeeste
twelue men / & he zede into þe syna-
goge & spak wip trust þre monis
disputige & tretige of þe kyngdō
of god / but whāne summe weren
hardid & beleuede not & answe-
red of þe lord before þe multitude:
he zede alwey fro hem & departide
þe discipulis / & disputide i þe scole
of amynz ma eche day / þis was
don by tweþ zeris so þat alle pat

dwellede in alie herden pe word of
 pe lord. Jewis & hepin me / & god di-
 de vertues not smale by pe hondis
 of poull: so p^r on lyk men pe sudan-
 es weren bozun fro his body / & lyk-
 nellid departide fro he. & wikkide spi-
 ritis wente out / but also summe of pe
 Jewis exorlistis zeden aboute & ac-
 cusede to slepe pe name of pe lord
 ihu crist on he p^r hadde yuel spiri-
 tis & seide / I conjure you bi ihu who
 poull p^rchyp / & p^r were leuene stones
 of a new steuene apnce of p^rstis: p^r
 dide vis pig / but pe yuel spirit an-
 sweride: & seide to he / I knowe ihu
 & I knowe poull: but who ben ze?
 and pe man in whiche was pe
 worste deuyl. lypide on he. & had-
 de vitorie of bope: & was strong a-
 zens he. p^r pei nakid & woundid
 fledden away fro p^r hous / & vis pig
 was maad knowe. to alle Jewis

7 to heven men y^t dwelled at effe
lie/and dzed fel dou on he alle: 7
yei magnifieden ye name of ye
lord ihu/ 7 manye me bileded and
cannen knowlechege 7 tellige her de
dis/ 7 manye of hem y^t sueded corio
p^ris: brouzten to gidre bookis 7
brenned he bfore alle me/ 7 whā
ne ye pris of po weren acoutid:
yei founden moneye of fifty y^tland
pens/ so strongly ye word of god
werid 7 was confirmed/ 7 whāne
yese p^ris werē fillid: poul pur
poside in spirit after pat macedo
nye was passid and a cape to go
to ierlm 7 sende/for after pat i schal
be ye it bihouey me also to se ro
me/and he sente ito macedonye
twey men pat mynstridē to hi.
tymothe 7 eraste: 7 he dwelled for
atyme in a lie/and a greet
blyng was maad in y^t day of ye

wey of pe lord / for amien demetrie
by name alborcher in siluer. made
siluerne housis to diane. & zat to
crafty men myche wynnige / whiche
he deuide to gidre he pt weree suche
manere werken: & seide / men ze
witen: pt of vis craft wynnige is
to us / & ze sen & heren pt vis howl
couseyth & turney alwey myche pe
ple not oonly of effesie: but almost
of al alie. & seip / pt pei be not god
dis pat ben maad wip hondis / and
not oonly vis part schal be i pul
to us to come into reueef / but
also pe temple of pe greet diane sh
al be acountid into nouzt / & he & pe
magiste of hur. schal bigyne to be
distred: Whom al alie & pe world
worschip / whane pe se vgis were
herd: pei weren fulhd wip re & cie
den & seide / greet is pe diane of effe
sianes: & pe citee was fillid w^t con

fusion/ and þei made an assaut wth
o wille to þe theatre & tookē gayus
& aristark men of macedonye fe-
lowis of poull and whāne poull
wolde haue entrid into þe peple
þe disciples suffred not/ & also sum-
me of þe prynces of alie p^r weren
his frendis: sentē to hi & p^riedē y^t
he schulde not geue hi self into
þe theatre/ and oþe men criede o þir
p^rig/ for þe churche was confusid:
and manye wisten not for what
cause þei werē come to gidre/ but
of þe peple þei drizen awei oō
Alisaūdre whiche Jewis pittidē hi
forp/ and alisaūdre awei wip his
hand salence: & wolde zelde resōn to
þe peple/ & as þei knewen y^t he w^{is}
agew: oō voice of alle mē w^{is} ma-
nd awyngē as by t^{he}ky curis/ greet
diane of effesianes/ & whāne þe sa-
be hadde cessid þe peple: he seide/

Aunt

þide þe disciplis & monestide hem.
and seide fare wel / and he wente
forþ to go into macedonye / and
whanne he hadde walkid by þe
coostis & hadde monestid hem by
manye wordis: he cam to grece /
where whanne he hadde be pre mo-
nepis: þe ieiwis leide a spies for hi
þat was to sale ito fire / & he had-
de counseil to turne azen by mace-
donye / & iosephatir of purry bozo en-
ce folowide hi / of tessalamprensis
aristark & senidris & gayus derben
& tymothe / & alians titius & tro-
fimus / þese for þei wente biþore:
Abide us at troade / for we schippide
after þe daies of þerf looues fro
filippis & camen to hem at troade
in fyue daies: where we dwelte
seuerie daies / & in þe firste day of
þe woke whanne we came to þe
ke breed: þouȝt disputide wyþ hem.

schulde go forp in pe moxowe/and
 he drew along pe sermoun til
 into mydnyzt/and manye lau-
 pns weren in pe coler: where we
 were gadrid to gidre/ & a zong ma-
 enticus by name: sat on pe wyndow
 & whane he was falle into an he-
 uy sleep. while poul dispute lo-
 ge. al slepyng he ful dou fro pe prid-
 de stage/ & he was taken vp. & was
 brouzt deed/ to whom whane po-
 ul cam dou: he lay on hi & bydrin-
 ide & seide/ wyle ze be troublid: for
 his soule is in hi/ & he wente vp
 & brak breed & eet/ & spak puolk
 unto pe day. & so he wente forp/
 and pei brouzten pe child alpye:
 & pei weren coufoztid greetly/ and
 we wenten vp into a schipp & schip-
 piden into allon. to take poul fro
 pennies/ for so he hadde disposid to
 make journey by lond/ & whane

e. m. 13.

he fond us in a floo: we taken
hi & camen to mylteleene & fro pe
nes we schippiden in pe day suynge:
& we camen azens chyoũt an oȝ
day we hauēde at samon: & in pe
day suynge we came to mylte &
proul purpolic to schype oũ to
effesie: lestte ony tarynge were
maad to hi in aȝpe / for he hyede.
if it were possible to hi: y^t he sch
ulte be in pe day of pentecost at
ierlū / fro mylte he sente to effesie:
& depide pe gretteste mē of bryce of
pe chirche & whāne yei came to hi
& weren to gidre: he seide to hein
zhe witen fro pe first day in which
I cam into aȝie. hou wip you bi eȝ
tyue I was serupnge to pe lord
w^t al mekenesse & myldenesse and
teeris & temptaciōis y^t fel to me.
of aspyngis of zelis / hou I wip
drow not of pfitable v̄gis to you.

yat I tolde not to you & tauzte you
 openly. & bi housis / & I witnesse
 to ieris & to heven men. penaunce
 into god: & seip into oure lord ihu
 crist / And now lo I am bounden in
 spirit and go into ierlm / & I kno-
 we not what p̄gis schule come to
 me in it: but yat pe holy gost wit-
 nessip to me & seip / p̄t boundis and
 tribulaciōs at ierlm Abiden me /
 but I drede no p̄g of pece. neipr I
 make my lyf preciousere pan my
 silf / so p̄t I ende my cours in pe my-
 styre of pe word. which I ressey-
 uede of pe lord ihu: to witnesse pe
 gospel of pe grace of god / & now
 lo I wot / p̄t ze schulen no more se
 my face. alle ze by whiche I passide
 p̄chinge pe kyngdom of god / wher-
 fore I witnesse to you pis day: p̄t
 I am clene of pe blood of alle mē /
 for I flux not away p̄t I tolde not to

30u alle ye couſeil of god / take ze
tent to 30u ⁊ to al ye folk i which
ye holy goſt hap ſett 30u biſcho
pis to rule ye church of god: whi
che he purchaſide wip his blood
⁊ wot þ^t after my departynge ra
uiſchinge wolues ſchulen entre
into 30u. ⁊ ſpare not ye flok / and
men ſpekynge ſchrewide þiſis. ſch
ulen riſe of 30u ſilf: þ^t þei lede a
wey diſciples after hem / for whiche
þing wake ze holdynge in mynde:
pat bi þre 3eer. nyzt ⁊ day ⁊ ceſſide
not wip þeris monetiſinge ech of
30u / ⁊ uolt ⁊ bitake 30u to god. ⁊
to ye word of his grace: pat is myz
ty to edifie ⁊ 3ene eritage into al
le pat ben maad holy / and of no
man ⁊ conuertide ſiluer ⁊ gold erp
doy as 30u ſilf witte / for to þo þi
gis pat weren nedful to me ⁊ to
þeſe pat ben wip me: þeſe hōdis

mynyſtride

myuystriden alle yese pigis & sche
 wite to you: for so it bihouep me
 traueilge to resceyue lyk men &
 to haue mynde of ye word of ye
 lord ihu: for he seide it is more
 blissful to zene pan to resceyue &
 whane he hadde seid yese pigis: he
 knelede & preiede wip alle hem &
 greet wepinge of alle men was
 maad & yei fillen on ye necke of
 paul: & kussiden hi & sorrowde mo-
 ost in ye word pat he seide: for yei
 schulen no more se his face and
 yei lad den hi to ye schip. ¶. 1. c.

And whanne it was to y^t we
 seiden schulden saile & were
 passid aibey fro hem: wip he strengt
 cours we camen to thou. & ye day
 luyngge to rodre. & fro yemmes to
 patriam & fro yemmes to myram
 & whane we foude alchyp passing
 ouer to fenple. we wenten up to

it. & sailiden forp / & whāne we a-
periden to capre: we leffen it at
pe liffthalf & sailidē into sirie. &
camen to ture for þe pe schulde be
unchargid / & whanne we fōnden
discyphs: we dwellidē þe seuene
daies / whiche seide bi spirit to
poul: pat he schulde not go vp
to ierlū / and whāne pe daies we
ren fillid. we zeden forp / and alle
men wip wip ues & childre ledten
forp vs wip outen pe atee / & we
kneliden in pe see brike & we þie-
den & whāne we hadden maad
fare wel to gidre: we wenten up
into pe schip / and þei turnede azē
into her owne placis / & whāne
pe schip sayhyng was fillid fro
ture: we camen dōū to tolo maida
& whāne we hadden grett wel
pe brypen: we dwelliden o day at
hem / & anov̄ day we zeden forp:

and camen to cesarie / 7 we entra-
den into þe hous of filip þe euan-
gelist þat was oon of þe sevene:
7 dwelliden at hi / and to hi were
foure dougtris virgynes þat plesie-
de / and whāne we dwelliden þe
by some daies: a profete agabus
bi name cam ouer fro judee / þis
whanne he cam to us: took þe
girdil of þouil. 7 bond to gidre his
feet 7 hondis 7 seide / þe holy gost
seiy þese þingis / þus ierlm schule
bynde in ierlm þe man whos is
þis girdil: 7 þei schulen bitake
into heym menues hondis / whi-
che þing whāne we herdē: we pie-
den 7 þei þat were of þat place. þat
he schulde not go vp to ierlm /
þāne þouil answerde: and seide /
what don ze wepinge 7 turnen-
tinge myn herte: for I am redy
not oonly to be boundē: vt also

to die in ierlū for þe name of
þe lord ihū & whāne we myȝte
not cōſeile hī: we weren ſtiller
ſeiden þe wille of þe lord be don
And after þeſe daies we werē ma-
ad redy & wentē vp to ierlū / &
ſūme of þe diſciples came wip vs
fro ceſarie: & ladde wip hē aman-
ſalon of cypre an eld diſciple at
whom we ſchulden be herborid
And whāne we came to ierlū:
bryȝen reſpēde vs wylfully
& in þe day ſuyngē þow entride
wip vs to James: & alle þe eldre
men werē gadrid / whiche whā
ne he hadde grett: he tooldē bi al-
le yīgis. What god hadde don ī he-
ven men by þe myſterie of hī
And whāne þei herden: þei mag-
nyfiedē god & ſeidē to hī / broȝ þou
ſeeſt how many thouſandis ben
in Jewis þat han beleued to god:

and alle ben louers of ye lawe:
 and yei herde of yee. pat pou terhst
 departyngē fro moyses. of wilke ie
 wis y^t ben bi heym mē y^t seie y^t
 yei olken not to circumside her so
 nes: ney olken to entre bi cultū
 y^tfore what is: it bihouep pat ye
 multitude come to gidre/for yei sch
 ulen here: y^t you art come y^tfore
 to pou vis y^tg y^t we seie to yee y^t
 ben to us foure mē. y^t han a vow
 on hem /take pou yese men: & halo
 we yee wip hem /hange on hem
 pat yei schawe her heedis/ & pat
 alle men wite: y^t ye y^tgis pat yei
 herten of yee ben false/ but y^t you
 walkist & yi silf kepist ye lawe/ but
 of yese y^t buenedē of hepen men.
 we writē demyngē: y^t yei abstey
 ne hem fro y^tg offrid to idolis and
 fro blood & also fro stranglid y^tg
 and fro fornicaciou/ pāne pou

[Large decorative initial 'S' and 'F' with flourishes]

took ye men & in ye day supnge
he was purified wip hem: & entri
de into ye temple / and schewide
ye fillinge of daies of purifyinge:
til ye offeringe was offrid for ethe
of hē / & whanne sevenne daies be
ven endid: ye jervis p^t weren of
alie whāne wei sazen hī in ye tem
ple. Ariden al ye peple & leide hō
dis on hī & cride men of israel
helpe ze us / pis is ye man p^t azes
ye peple & ye lawe & pis place: te
thry every where alle men more
ouer & hap led heym men into
ye temple: & hap defoulid pis ho
ly place / for wei sazen trofounis
of cōfessie i ye cite wip hī: whom
wei gesliden p^t poult hadde brougt
into ye temple / & al ye cite w^s
moued: & a remynge to gide of
ye peple was maad / & wei tookē
poul & drowen hī out of ye tēple.

And anon ye zatis were doled
 & whāne pei souzte to sle hi: it
 was teeld to pe tribune of pe cū
 parpe of knyztis. pat al ierlū is
 confoundid / which anon took knyztis
 & centuriois: and ran to hem
 and whāne pei hadde sem pe tribu
 ne and pe knyztis: pei ceessiden to
 synge pou / yanne pe tribune cam
 and sauzte hi: & comaūdide pt he
 were bouūte wip tūrey chaynes
 and axide who he was: & what
 he hadde don / but opure criede oyr
 ping among pe peple / & whāne
 he myzte knowe no certeyn ying
 for pe peple: he comaūdide hi to
 be led in to pe castels / & whanne
 pou cam to pe gres: it bi fel pt
 he was bozū of knyztis for areg
 pe of pe peple / for pe multitude
 of peple lūede hi: & criede take hi
 away / & whāne pou began to be

lad into ye castelis: he seide to
ye tribune / wher it is lefful to
me: to speke any yng to yee: &
he seide / canst thou greek: wher
thou art not ye egyptian. Whiche
bifore yese dayes mouedist auoise:
and leddist out into desert foure
thousand of men mensleers: &
thou seide to hi / for I am a iew of
tarse of aliae acteray which cite
is not vnknoiben / & I praye yee:
suffre me to speke to ye peple
& whanne he suffride: thou stood
in ye gress. & bekenede wyth ye ho-
nd to ye peple / & whanne a greet
silence was maad: he spak me
bren tinge and seide **¶**

Sirynen & sadrid: here ze
what resoun I zelde to you
now / and whanne I herte herden. pt
in ebreu tinge he spak to he: ye
zauen ye more silence / & he seide /

Sam-aman a Jew born at tarſe of
cilcie myrſchid & in yis atre biſidid
ye feet of gamaliel taught bi ye tru-
pe of ſadris lawe alouper of ye la-
we: as alſo ze alle ben to day / & I
pursuede yis wey til to ye deep: by
dunge and bitakpuge into holdis.
men and wy-men / as ye pryuce of
preſtis zeldy witneſſinge to me / &
alle ye grettist of byrpe / of whom
alſo I took piſtis to bypen: & wete
to damask / to bynge fro yenes me
bouden into ierlū: y^t per ſchadē be
peyned / and it was don while I yete
and neyede to damask: at mydday
~~a greet~~ ſodeynly fro heuene a greet
plente of lūt ſchoon abouteane / &
I fel down to ye erpe: & herte a voice
fro heuene ſeyinge to me / ſaul ſaul
What purſueſt thou me: it is hard
to yee to kike azens ye prikeſt I
an ſwerte / who art thou lord: & he

seide to me / I am ihu of nazareth:
whom you pursuest / & yet pat
weren wip me: sizen but ye lzt
but yet herden not ye voice of hi
pat ~~seide to me~~ / spak wip me / & I
seide / lord what schal I do / & ye lord
seide to me / rise you & go into dam-
ask: & ye it schal be seid to yee of
alle p̄gis whiche it bihouep yee
to do / & whāne I say not for ye deer-
nesse of y^t lzt: I was led by ye
hond of felonis & I cam to dama-
sk / And aman anan̄e y^t ~~had~~ by
ye laue hadde witnessinge of alle
ielwis dwellinge in damask: cam
to me & stood nyz. & seide to me / saul
brov' biholde / & in ye same our I bi-
heeld into hi / & he seide to me / god
of oure fadris has bifoze ordeyned
yee: y^t you schuldist knowe ye wil-
le of hi / & schuldist se ye rztful mā:
& here ye vois of his moun / for

you shalt be his witnesse to alle
men of yo vngis: y^t you hast seyn
7 herd 7 now what dwellest thou:
rise up 7 be baptisid. 7 waiste a
wey y^r synes by ye name of him
depnd to help 7 it was to as i tur
nede azen into ierlm 7 priede in pe
temple: y^t i was maad i rauylch
inge of soule 7 i hi seyinge to
me/lyze pee 7 go out faste of ierlm:
for yei schulen not resseyue y^r wit
nessinge of me 7 i seide/ lord yei
witen pat i was doyinge to gide
in to prisoū. 7 betinge by synago
gis: hem pat bileued into pee 7
whāne ye blood of steuene y^r wit
nesse was shed out: i stood up 7
consentide 7 kepte ye doyis of hē
pat nowē hi 7 he seide to me/ go
you for i schal sende pee fer to na
aous 7 yei herte hi til pis word:
and yei reside her vois 7 seiden

take away fro ye erpe such a man
man / for it is not lefful: pat he
lyue / & whāne yei crieden & casten
away her clopis & preiwe dust into
ye er: ye tribune comaūdid him
to be led into castels. & to be betū
wip scourgis & to be turmentid:
pat he wiste for what cause yei
crieden so to hi / And whāne ~~he~~
yei hadden bounden hi wip cordis:
paul seide to a centurioū stondig
up; to hi / Wher it is lefful to you
to scourge a romayn & v damp
ned: & whāne his yng was herd:
ye centurioū wente to ye tribune
& tolde to hi and seide / what art
you to doinge: for his man is a
citeleyn of rome / & ye tribune ca
up; & seide to hi / seie you to me.
wher you art a romayn: and
he seide / yhe / & ye tribune answer
de / I wip mythe same gat his fre



Tom / & poul seide / and I was born
a citey of rome / yfore annoou per
yat schulde haue turmentid him:
departiden alwey fro hym / & ye tri
bune dreedde. aft' yt he wiste yt he
was a citey of rome: for he hadde
bouden hi but in ye dai synnge. he
wolde wite moze diligently for
what cause he were accusid of pe
ielis. & unboud hi & comaundide
prelatis & al ye coucil: to come to
gidre / & he brouyte forp poul and
sette hi among hem.

And poul biheld into ye cou
cil: & seide / bryen I wy al
good conscience haue lyued bfore
god: til ito this day / & ananye pri
ce of p'ffis: comaundide to me yat
stoden up: to hi yt ye schulden
synge his moup / pane poul seide
to hi / you whritid wal god synge
pee / you sittist & demest me by ye



laue: & azens ye laue you coma
ūdist me to be smyten/ and ye y^t
stoden upz: seiden/ cursist you ye hi
zeste pest of god: & pou seide/ bi
ven i wiste not: y^t he is p^rince of
p^restis/ for it is w^riten/ you schalt
not curse ye p^rince of y^r peple/
but pou wiste y^t oo party was
of saducees: & ye oyr of farisees:
and he criede in ye couⁿseyl/ b^rip^re
i am a farisee ye sone of farisees: i
am demed of ye hope of azen^rising
of dede mē / & whanne he hadde se
id yis yⁿg: discencion was maad
bitwixte ye farisees & ye saducees
and ye multitude was departid/ for
saducees seien yat no r^risynge of
dede men is: ney^r aⁿgel ney^r sp^rit
rit/ but farisees knowlechen euer
eyr/ and agreet cry was maad:
and sume of farisees risen up &
fouzte serynge/ we fynden no yⁿg

of yuel in yis man | What if a spi-
rit or an aūgel spak to hi: & whā
ne greet discencion was maad:
ye tribune dredde lestē poul schul-
de be to draue of hem | & he comā-
dide knyghts to go dōū: & to take
hi fro ye myddil of hem. & to lede
into castelis | and in ye nyxt synge:
ye lord stood upz to hi & seide | be
you stidfast | for as you hast wit-
nessid of me in ierlū: so it bihouep
pee to witnesse also at rome | and
whāne ye day was come: sūme
of ye jewis gadridē hē. & maaden
avowz & seiden | pat pei schulden
neipir ete ne drinke: til pei slouē
poul | and yer werē mo van forty
mē: pat maaden yis siveringe to
gidre | & pei wenten to ye princis
of prestis & eldre men & seidē | Wry-
tenocion we han avowid pat we
schulden tiste ony yig: til we sleē

poul now yfore make ze knowe
to ye tribune wip ye couleil: y^t he
brynge hi fory to zou as if ze schul
den knowe sum yig more certeyn
ly of hi / & we ben redy to see hi
wifore y^t he come / & whanne ye
sone of poulis sistr hadde herd
ye aspies: he cam & entride into
ye castels & telde poul / & poul de
pide to hi oon of ye centurions
and seide / lede pis zonge man to
ye tribune: for he hay sum ying
to schewe to hi / & he took hi & ledde
to ye tribune: & seide / poul pat is
bounden piete to lede yee pis zong
man. pat hay sum ying to speke
to yee / & ye tribune took his hod:
& wente wip hi asidichalf & aside
hi / what yig is it y^t you halt to
schewe to me: & he seide / ye jell
ben acordid to pisee. y^t to mozo
we you brynge fory poul into ye

me

couleil:

couſeil: as if ye ſchulden enquire
 ſum þing more certeynly of hym/
 but beleue you nat to he/ for mo
 pan forty men aſpien hi: whiche
 han avoibid pat ye ſchulde neyur
 ete ne drynke. til ye ſeen hi/ and
 now ye ben redy abidinge þu bi
 heſte/ þfore ye tribune leſte ye 30g
 man: & comaūdide þt he ſchulde ſpe
 ke to no man. pat he hadde maad
 peſe viſgis knoiben to hi/ And he
 clepide to grome tibeſ centuriens
 & he ſeide to he/ make ze redy tibeſ
 hundrid knyghtis: pat ye go to ſila
 rie/ & 4028 men ſeuenty & ſpere me
 tibeſ hundrid: fro ye pridde our of þe
 upzt/ & make ze redy an hors for
 pouil to ride on to lede hi ſaaf to ſe
 lix þe pſidēt/ for ye tribune dreed
 leſte ye ielvis iboldē take hi by þe
 ibere & ſle hi: and afterward he upz
 te be chalengid as hadde take mo

neie & wroote apostle: conteynyng
yese yngis/ claudius lissas to ye
beste felix president: helpe/ yis ma
pat was take of ye ierubis & bign
to be slayn: I cam vpon hem wip
myu oost & deliuerde hi fro he whā
ne I knew pat he was a romayn/
and I wolde write ye cause. whiche
yei putte azens him: & I ledde hi
to ye counseyl of hem/ & I fond yt
he was accusid of questhous of her
lauwe/ but he hadde no cryme wor
pi ye deep eynr bondis/ & whāne
it was treld me of ye almes pat
yei arriyeden for hi/ I sente him
to yee/ and I warded also ye ac
cusers: pat yei seie at yee. fare
wel/ and so ye knyghtis as yei we
ren comaūdid taken poult: & led
den him by nyzte into antioch
te/ and in ye day saynge whāne
ye horsmen weren left yt schuldē

go wy hī: pei turneden azen to
 ye castelis / and whāne pei camē
 to cesarie: pei tooken ye pistle to
 ye president. & pei setten also po
 ul bifoze hī / and whanne he had
 de rad. & aȝide of what pryncce he
 was. & knew pat he was of aliaie.
 & schal here yee he seide. whanne
 yin accusers comen. & he comaū
 dide hī to be kept in ye moot hal
 le of eroude. **Ye xiiii.**

And after fyue dayes ananye
 pryncce of prestis cam don
 wy sinne eldze men. & turcille a
 fair spekere. whiche wente to ye
 president azenis poull / & whāne po
 ul was somoned: turcille bigan
 to accuse hī & seide / whāne in my
 che pees we don by pee. & many
 yngis ben amendid by yū wis
 dom: enere more & every where
 you beste felix we han resseyued

Wip al domge of parrhigis / but
lette & tarie yee longer: & piete
yee shortly here us for y^e me
kenesse we han founden yis iustad
man sturige discencioū to alle iellis
in al y^e world: and autour of dis
cencioū of y^e sect of nazareus
and he also enforse to defoule
y^e temple / Whom also we tookē
& wolden deme aft^r oure lawe / b^t
lissas y^e tribune cam w^t greet str
eugye aboue: & dplynered hī fro
oure hondis / & couiaūdid hīse ac
cusis: to come to yee / of whom
you demyge must knowe of alle
yese yigis: of whiche we accusen
hī / & iewis putten to & seide: yat
yese yigis hadden hē so / & pouā
sueride: Whāne y^e p^residen graū
tūde hī to seie of manye zeeris & kno
we yee y^t you art domesman of
yis folk: & I schal to I nowz w^t good

resou for you mayst knowe. for to
me ben not mo pan ribelue daies.
Ipe I cam up to worshipe i ierlm
I ney in ye temple yel fouden me
disputige wip any man ney ma
kinge concours of peple: ney in
synagogis ney in citee ney in yel
moun prue to pee of wlnche pig
is yel nolk actusen me but I know
leche to pee vis pig. y^t aff^r ye secte
which yel seien eresie: so I serue to
god ye fadir/ I bileue to alle pig
is pat ben writū in ye lawe and
profetis/ I haue hope in god: whi
che yel hem self abiden ye aren
syngge to comyge of iuste me and
wiclude In vis pig I studie wipout
hurtynge. to haue consaence to god
I to men eue moze but aff^r many
zeeris. I cam to do almeesdeedis to
folk I offrigis I abowis. in which
yel fouden me purified i ye tēple.

not wip anyp anye neip w^t noi
se/ and pei cauhten me & pei cri
eten & seide/ take alwey oure ene
mye/ & summe zelwis of asie: whi
che it bi hofte to be noib p^rsent at
p^ree. & accuse it pei hadde ony pig
azens me/ eipir pefe he silt seie
it pei fouden ~~ony~~ in me ony pig
of wikkidnesse lyp^t & stonde i pe
couⁿseil/ but oonly of pis voice.
bi whiche pei crieten stondige a
mong hem/ for of pe azenri^g
of deede me: i am demed pis day
of you/ Sovely felix delayede he:
& kelt moost certeynly of pe wey.
& seide/ whāne liliās ye tribune
shal come don: i shal here you
and he comaūdide to acenture
to kepe hi & p^t he hadde reste.
neipir to forbede ony man to
wip mylre of his owne p^ringis
to hi/ and after summe dayes.

felix cam dou wip drussille his
 wif pat was a newelle: & depide
 poul: & herte of hi ve fep p^ris i
 crist ihu and while he disputide of
 rztibisnelle & dialttee & of tou to
 conynge: felix was maad treblig:
 And answeride p^r parteyner now
 go: but in tyne couenable i schal
 depe yee also he hopide: pat mo
 neye schulde be zouen to hi of poul
 for whiche p^rg est he depide him:
 & spak wip hi & whanne twer ze
 ris was fullid: felix took a succelloⁿ
 p^rious festus & felix wolde zene g^r
 ce to zewis: & leste poul boude/

Therfore whanne **Th. v. c.**
 festus cam into pe pynce
 after pe pridde day: he wente up to
 ierlm to cesarie and pe p^rncis of
 prestis & pe worpiste of zewis pe
 wenten to hi azens poul: & axide
~~grace aze~~ & priede hi & axiden g^re

azens hi/ pat he schulde comaunde
 hi to be led to ierlm. & pei settide
 alpies to ~~as~~ see hi in pe weie/ b^t
 festus ansuere: pat poul schulde
 be kept in cesarie/ sovely p^t he hi
 self procede more awisely/ verfore
 he seide/ pat pei in zou ben myzty:
 come down to gidre/ shud if any cry-
 me is in pe man: accuse pei hi/
 and he dwelthide among hem no
 mo pan exte eyⁿ ten daies: & cam
 dou to cesarie/ and pe toij day he
 sat for domesman: & comaundide
 poul to be brouyt/ & whane he
 was brouyt: iewis stoden aboute
 hi/ whiche came dou fro ierlm/ put-
 tyng azens hi manye & greuous
~~charyngis~~ causis: whiche pei myzte
 not pue/ for poul zeldide resou in
 alle ygis. p^t ney azens pe laike
 of iewis. ney azens pe temple.
 ney azens pe emperour/ & syn-

nede ony p̄g / but festus wolde to
 grace to ye ielvis. ⁊ answere to
 pou. ⁊ seide / wolt pou go vp to
 ierlm̄ : ⁊ ye be demed of pese p̄gis
 bifoze me / and pou seide / at ye do
 place of ye emperour ⁊ stoude.
 where it bihouep me to be demed
 ⁊ haue not noied ye ielvis. as pou
 knowist wel / for if ⁊ haue noied.
 eyn don ony p̄ng worp̄ deep : ⁊
 forsake not to die / but if no p̄ng
 of po is. pat yei accusen me : no
 man may zeue me to hē. ⁊ appe
 le to ye emperour / panne festus
 spak wip ye cōseil : ⁊ answere
 to ye emperour pou hast appeld.
 to ye emperour p̄ schalt go / ⁊ whā
 me sūme daies weie passid : agrip
 pe kīg ⁊ beroupte amich dū to
 cesarie to wel come festus / and
 whāne pei dwellidē ye manye
 daies : festus schreibide to ye kīg

of poul. & seide / a man is left bou-
den of felix. of whiche whāne I wās
at iertū: pyncis of p̄tis and ye
eldre men of ye jelbis camē to me.
and ariden dampnaciōn azēs hī
to whiche I answered / y^t it is not
custum to romayns to dampne
onp man. bifoze y^t he y^t is ac-
sid haue his accusers p̄sent. and
take place of defendige to putte
away ye crymes yat ben putt
azēs hī / p̄foze whāne yei camē
to gidre hōze: wipoutē eny delay
in ye day supnge. I sat for to me
man & comaūdide ye man to be
brougt / & whāne his accusers sto-
dē: yei seiden no cause of which
I hadde suspēciōn of puel / but yei
hadde azēs hī sūme questionis
of her beyn wozschipige: & of
oon ihū deed whom poul affer-
mey to lyue / & I doutide of suchē

maïne questioũs. and seide / wher he
wolde go to ierlũ. & þe be demed of
þese viſis / but þou ſchulde pat he
ſchulde be kept to þe knowinge of
þe emperour: & comãdide hi to be
kept ~~of~~ til i ſende hi to þe emperour.
And agrippa ſeide to feſtus / i my
ſelf wolde here þe man / & he ſeide
to morowe þou ſhalt here him.
And on þe toyr day whãne agrip
pa & berouyce camen wip greet
deſire / & entride into þe auditoire w^t
tribunes & þe pynapal men of þe
citee: whanne feſtus had þou w^t
brouȝt / and feſtus ſeide / king agrip
pa & alle men þ^t ben wip vs: 3e
ſen þis man of which al þe mul
titude of jellis þiede me at ierlũ.
& axide & criede þ^t he ſchulde lyue
no lengur. But i fond pat he had
de don no viſ woxpi of deap / & i de
me to appele hi to þe emperour: for

he appeche þis þing of which
man: I haue not certeyn what
þing I schal write to þe lord for
which þing I bouȝte hi to you. And
moost to þee þou kyng agrippa:
þat whāne a kyng is maad. I ha-
ue what I schal write for it is see
to me wryout reson: to sente abou-
ten man & not to signyfie þe cause

And agrippa **xxvi. c.** of hi //
seide to þou it is suffrid to
þee: to speke for y^e self þāne þou
held for y^e þe lord: and bigan to
selde reson of alle þingis in which
I am accusid of þe ieiwis þ^r kyng
agrippa I gesse me blessid at þee:
whāne I schal defende me þis day
moost for þou knowist alle þing
is þat ben among ieiwis: custo-
mes & questiois for which þing
I biſethe: here me patiently for
alle ieiwis þ^t before knewen me



fro þe biggynnyng. knowe my lyf
 fro zongye. þat fō þe biggynnyng
 was in my folk in ierlū. if þei
 wolen bere wimessyng: þat by
 þe moost certeyn sect of oure rely
 gion. I lyuede a far see and wol
 for þe hope of repurssion þat is
 maad to oure fadris of god: I stoo
 de suget in don. in whiche hope
 oure twelue kynagis seruyng me
 yt t day. hopen to come of whiche
 hope sir kynig I am accusid of þe
 Jewis. what unbeliefful þing is
 demed at you: if god reisip deed me.
 and sevely I gesside þat I ouzte do ma
 ny contrarie þingis agens þe name
 of ihū nazarene. whiche þing also
 I dide in ierlū. I encloside many
 of seyntis in prison: whanne I
 hadde take poiber of þe þincis of
 þistis. I whanne þei weren slay.
 I brouzte þe sentence and by alle



synagogis ofte ȝ pūp schide hem:
and constreynede to blaffeme/
ȝ moxe ȝ waf wood azens hem:
ȝ pursuede by aheue ntees / in
whiche ye whule ȝwente to da
mask wip power ȝ suffrynge of
pynnis of p̄stis: at mydday m
ye were ȝ say sir kyng pat fro
heueue. ȝt schynede aboute
me passyng ye ~~ȝt of ye lūne~~
schynyge of ye lūne. ȝ aboute
hem pat weren to gide wth me/
ȝ whanne we alle hadden falle
toū into pe erpe: ȝ herde a voice
seyng to me in ebrell tunge/
saul saul what pursuest þ^u me:
it is hard to pee. to kike azens
ye p̄cke / ȝ ȝ seide / who art you
lord / and ye lord seide / ȝ am ihs
whom you pursuest / but rise
up ȝ stonde on vi feet / for why
for to vis v̄g ȝ aperde to pee:

pat I ordeyne pee mynystre and
witnesse of po p̄gis pat I haſt
ſeyn & of po whiche I ſchal ſche
we to pee / & I ſchal deliuer pe
fro peple & folkis to which now
I ſende pee. to opene ye ren of hē.
pt̄ pei be comitted fro derkneſſe to
lyt / & fro powber of ſatanas to god.
pat pei take remyſſiō of ſynes.
And part among ſepntis bi ſey
pat is in me / wherfore fir kyng
agryppa: I was not vnbyleefful
to ye heuenly viſiō / but I tolde
to hem pt̄ ben at damaſk firſt &
at ierlīm & by al ye cuntrie of jude
& to heym men: pt̄ pei ſhulden
do penaūce. & be comitted to god.
and do worpi werkis of penaū
ce / for yis cauſe Ierūſ tooken
me: whāne I was ī ye temple
to ſle me / but I was holpen by
ye help of god into yis day: and

stande witnesse to lesse & to more /
And I seie no ying ellis: yā which
yngis ye pfectis & moises spaken
yat schulen come / if crist is to suf-
fer. is he is ye firste of azen rising
of deed men. yat schal schewe
lyt to ye peple & to hepen mē /
whāne he spak yese yngis and
zeldide resou: festus seide wy-
greet voice / poult you maddis
manye lettis turne yee to wo-
odnesse / & poult seide / I maddē no
you beste festus: but I speke out
ye wordis of tripe & of soburne-
se / for also ye kyng to whom I
speke stidfastly: woot of yese y-
gis / for I deme yt no ying of yese
is lnd fro hī / for ney in a corner:
was out of yese yngis ton / bile-
uest pou kyng agrippa to pro-
fets: I wot yat pou bileuest / &
agrippa seide to poult / in ltil yig

you couſeiliſt me to be maad a
 ariſten man/ and pou ſeide/ I de
 ſire anentis god bove in hitil and
 in greet. not oonly pee. but alle
 peſe pat heren to day to be maad
 ſuch as Jani: out taken peſe bō
 diſ/ and ye king roos up and pe
 preſident & beromyce: & pei p^t ſa
 ten upz to hein/ and ikhāne pei
 wenten away: pei ſpaken to gi
 dre and ſeide/ pat piſ man hay
 not don ony ping worpi deep: ne
 yr bondis/ and agrippa ſeide to
 feſtus/ piſ man myzte be delivce
 rid. if he hadde not appehd to ye
 emperour.

Spe xxvii. c. ∞ ∞ //

But as it was demed him to
 ſchynpe ito itake: pei bitoo
 ke poul wip ovrē keepers to
 acrituren byname julius of
 ye compaigne of knyghtis of ye
 emperouris/ & ike wentē vp ito

pe schip of adrymetis & bingūnē
to seile: and were boū aboute
pe placis of alie. while aristark of
macedouye tessalonycence dwel
hde stille wip us / and pe day luyge
we camen to sidon / & iulyns treti
de curteysly poull: & suffide to go
to frendis & to his nedis / and whā
ne we remouede: fro pēnes: we
vndersayhdē to ap. for pat wīn
dis weren contrarie to us & we
sailden in to pe see of aliae and
pamfilie: & comen to kistris p^ris
lie / & pere pe centurie found a sch
ip of alisaūdre sailynge into ytalie:
& putte us on ito it / & whāne ī
manye daies we sailden flouly.
and vneye camen azens guydū.
for pe wynd lettid us: we sailde
to crete bifidis salomona / & vūne
pe we sailden bifidis & camē into
a place y^t is depid of good haue

ne. to whom ye atre tessala was
 wyz / & whāne myche tyme was
 passid. & whanne sailinge vāne
 was not siker. for pat fastinge
 was passid: poui confortide hē
 & seide to hem / men / se pt seilige
 bigynne to be wyw wrong. and
 myche harm. not oonly of char-
 ge & of ye schip: but also of oure
 lyues / But ye centurē beleuede
 moze to ye goūnour. & to ye lord
 of ye schip: pan to pese pīgis pt
 weien seid of poui / & whanne
 ye haueue was not able. to dwel-
 le in wyntir: ful manye ordeyne
 den cōseil to seile fro peunes / if
 on omy maie pei myzten come
 to ferpce to dwelle in wynter at
 ye haueue of crete whiche bihol-
 dip to afflyk & to dhorū. & whan-
 ne ye couy bleib: pei gessiden hē.
 to holde purpos / and whāne pei

hadden remoued fro alston: pei sei
hiden to crete / 7 not astur nyche:
pe wynd tiffonyk pat is depid
noxy eest: was azens it / 7 whā
ne pe schip was rauylschid and
myzte not enforse azens pe wynd.
Whāne pe schip was zouen to blo-
wmygis of pe wynd / we weren
boxū into an ple pat is depid cau-
ta: and vnepe we myzten gete
ahil boot / 7 whāne vis was ta-
ken vp pei vnde helpis: gurdig
to gidre pe schip 7 dreedden lest
pei schulden falle into sondy
placis / 7 whāne pe vessel was
vnder sett: so pei weren boxū / 7
for we weren prouen wyth strog
tempest: in pe day saynge pei
maden castinge out / and pe prid-
de day wyth her hondis pei caste
away pe instrumentis of pe sch-
ip / and whāne pe sūne ney

pe sterres weren seyn bi manye
 daies. & tempest not a litil neyede.
 now all pe hope of oure helpe is
 tou albey. And whāne myche fas-
 tyng hadde be: þanne pou stood
 in pe myddil of hē & seide. And
 men it bihōfte whanne ze herde
 me not to haue take albey pe
 schip fro crete. & gete þis wrong
 and castinge out. And now I coun-
 seile you to be of good confort: for
 los of no p̄sone of you schal be
 out taken pe schip. for an aūgel
 of god whos I am & to whom I
 serue: stood nyȝ to me in þis nyȝt
 & seide. pou drede þou not: it
 bihōney þee to stonde bi fore pe ē-
 perour. & lo god hap you to þee.
 alle þt ben in pe schip wip þee.
 for whiche þing ze men be ze of go-
 od comfort. for I bileue to my
 god: þat so it schal be as it is seid

to me / and it bihoney vs to co
me into sum ile / but afterward
pat in pe fourtene day pe ny
zt cam on vs seilynge in pe sto
ny see: aboute mydnyzt / pe sch
ipmen supposiden sum cuntree
to appere to hem / & pei keste don
aplomet: & founden twenty pa
cis of depnesse / and after altil.
pei weren departid fro yennes
and founden fiftene pacis / & pei
dreden leste we schulden have
falle into sharpe plaas: and fro
pe laste party of pe schip pei sen
ten four ankris & desiriden y^e pe
day hadde be come / & whanne pe
schipmen souzten to fle fro pe sch
ip. whanne pei hadde sent altil
boot into pe see. vnder colour as
pei schulden bigynne to stretche
for y pe ankris fro pe forin part
of pe schip: poul seide to pe ren

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tunen and to ye knyghtis / butt ye
se diwellen in ye schip: ze moun
not be maad saaf / panne kny
tis kitten away ye cordis of ye li
til boot & suffride it to falle away
and whanne ye day was come.
poul preiede alle men to take me
te & seide / ye fourtenye day yis day
ze abiden & diwellen fastinge. & ta
ken no pig / wherfore 3 þe 3ou to
take mete for 3oure helpe: for of
noon of 3ou ye heer of ye heed
schal perische / and whanne he had
de seid yese pigis: poul took bre
ed & dide paukyngis to god in ye
syt of alle men / & whanne he had
de broken: he bigan to ete / & alle
weren maad of betir cōfort: &
yei tooken mete / and we weren
alle men in ye schip: Also hundrid
seuenty & six / & yei weren fillid
wip mete: & dischargid ye schip

7 casten whete into pe see / 7 whāne
pe day was come: pei knewen no
lond / 7 pei bihelden an hauene pt
hadde a wat' banke: into which pei
pouzten if pei myzte to brige vp
pe schip / 7 whāne pei hadde take up
pe ankris: pei bitoken hē to pe see.
and flakidē to gode pe joyntouris
of goūnailis / 7 w^t altil seil lift up:
bi blorwinge of pe wynd pei wēten
to pe banke / 7 whāne we felde into
a place of grauel gon aboute wip
pe see: pei hurthidē pe schip / 7 whā
ne pe forme part was fithid: it
dibellidē vmonable: 7 pe last part
was broken of strengpe of pe see /
7 couseil of pe kuyztis was: to slee
men pat weren in warde lestē any
schuldē ascape: whāne he hadde 7
sūpmed out / but pe centurion wol
de kepe poui: 7 forbed it to be dō
and he comaūdidē hē p^t myzten

liuy me: to go into pe see & scape &
go out to pe lond / & pei bare sume
oil on bordis sume on ope pigis pt
werē of pe schip / & so it was dou: pt
alle men ascapidē to pe lond.

And whanne we hadde ascapid:
pāne we kneiwen pt pe ilc wō
depid mylitene / & pe heym me dide
to vs: not alitil curteisie / & whāne
afier was kyndlid: pei refreischidē
vs alle for pe reyn pat cam & pe co
old / but whāne hadde gadrid aquā
tite of kuttingis of vynes & leid s
pe fier: An eddie sche cam fory fro
pe hete & took hī by pe hond / and
whāne pe hept men of pe ilc sizē
sizen pe beest hanginge on his hōd:
pei seidē to gidre / for pis man is a
manquellere / and whāne he scapi
de fro pe see: goddis vēmūte suf
fryp hī not to lyue in erpe / but he
schook alwey pe beest ito pe fier:



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+ hadde noon harm / 7 pei gesside
pat he schulde be turned into swel
linge: 7 falle downe so deynly 7 die
but whāne pei hadde abiden longe
7 liven y^t no yig of yuel was do to
hi: pei turnede he to gidre 7 seide
y^t he was god / 7 in po plas weie
maies of pe pryncce of pe ille pu
plus by name: whiche ressevede
us by yre daies benighely 7 fond
us / and it bifel pat ye fadir of pup
plus lay traueiled w^y feueris
7 bloody flux / to whom poul entri
de. 7 whāne he hadde pried 7 leid
his hondis on hi: he helide him
and whāne yis yig was don. alle
pat in pe ille hadden syknesse: ca
men 7 were heeled / whiche also
onourde us in manye worschip
is: 7 putte what yigis weren
necessarie to us whāne we schip
pide / 7 att^r yre moneyis we schip

piden in a schip of alsaūdre. pat
 hadde wyntid in ye de. to which
 was an excellent signe of castor-
 us/ and whāne we amē to siracu-
 san: we dwelliden ye pre daies /
 fro penues we sailden aboute: &
 camen to regium/ and after oo
 day while ye soup blew: i ye secō-
 de day we camen to puteolis/ whe-
 re whāne we fōuden brynen: we
 weren pīed to dwelle ye auentis
 hem. seuen daies/ and so we ca-
 men to rome/ and fro penues whā-
 ne brynen hadden herd. pei camē
 to us. to ye chepūge of appius. &
 to ye pre taulerues/ and whanne
 pou hadde seyn hē: he dide pau-
 kingis to god & took trust/ & whā-
 ne we camen to rome: it was suf-
 fīd to pou to dwelle bi hī self.
 wip a knyzt kepūge hī/ and af-
 ter ye pridde day he depīde to gi-

dze ye worpiste of ye jewis / 7
whanne ye anen: he seide to
hem / Breyerē 3 dide no ping
azens ye peple eny custumes
of fadris: and I was boundē at
ierlm̄ and was bitaken into ye
hondis of ye romayns / and wh
ane ye hadden of me: woldē ha
ue deliuerid me. for pat no cau
se of deap was in me / but for ye
wis azeuseiden: 3 was constrey
ned to apele to ye emperour.
not as hauynge eny p̄ig to ac
cuse my peple / yfore for vis cau
se 3 p̄iete to se you and to speke
to you / for. for ye hope of israel.
I am gud aboute wip vis chary
ne / and ye seiden to hi / neyr
we han resceyued lettris of yee
fro judee: neyr any of buyre
comynge schewide eny spake
any p̄uel p̄ig of yee / but we

þien to here of yee: what þing
is þou felist / for of þis sect it is
knowen to us: þat eijer where
we azenleip it / and whāne þei
hadden ordeyned a day to him:
many men camen to hī ito þe yn /
to whiche he expounede witnes
singe to hē þe kyngdō of god. ⁊
counseilde hē of ihū. of þe laibe
of moises ⁊ profetis. fro þe mor
owe til to euentyd / ⁊ sūme bile
uedē to þese þingis: þat werē se
id of þoul. sūme bileuedē not /
and whāne þei werē not consen
tinge to gldre: þei depatiden. and
þoul seide o word / for þe holy go
ost spak wel by þlape þe pfete to
oure fadiris: ⁊ seide / go þou to þis
peple ⁊ seie to hē / wip ere ze sch
ulen here: ⁊ ze schulen not vdir
stonde / and ze seynge schulen se:
⁊ ze schulen not biholde / for þe

herte of þis peple. is greetly fattid
and wip eris þei herden heuynly. ⁊
þei closidē to gidre her yzen: lest
þeraventure þei se wip yzen and
wip eris here. and bi herte vnder-
stonde. and be conuertid and ⁊ he
le hē/ þerfore be it knowen to þou.
pat þis heipe of god is sent to þe
yn men: and þei schulen here ⁊
whāne he hadde seid þese þingis:
welbis wenten out fro hym. and
hadden myche questoun eyn
misyng among hem self and
he dwellede ful two yer in his
hyrd place: and he respycete al
le þat entreden to hym. and þich-
te þe kyngdom of god. and tau-
te þo þingis pat ben of þe lo-
rd ihu crist: wip al trust w^tout
forbedinge amen.

There
eendip þe deedis of apost-
lis //   **And**

ye wagis of synne. is deep / ye grace
of god is euylastige lif & ctt ihu our

Briþre wheþ **1. v. c.** **L**ord
ze knowen not: for i speke
to men y^t knowen ye laue / for ye laue
hæp lordschip in a man as longe
as he lyueþ / for þat wōman þat
is vnder an housbonde: is bounden
to ye laue while ye housbonde
lyueþ / but if ye housbonde is deed.
sche is relpyed fro ye laue of ye
housbonde / y^t fore sche schal be de
pid avoutrelle: if sche be wip an oþ
man while hr housbonde lyueþ /
but if hr housbonde is deed: sche is
relpyed fro ye laue of ye housbō
de / þat sche be not avoutrelle if sche
be wip an oþ man / & so my bryþen
ze ben maad deed to ye laue by
ye body of crist: þat ze ben of ano
þr y^t roos azen fro deþ. þat ze
bere fruit to god for whāne we

weren in fleisch: passiois of synnes
pat weren bi þe lawe: wrouzte in
oure membres to bere fruit to deþ
but now we ben vuboude fro þe la-
we of deþ in whiche we were holde
so pat we serue in newnesse of spir-
it: & not in ooldnesse of letter. whi
perfore schulen we seie: þe lawe is
synne: god forbide/ but I knele not
synne: but by lawe for I wiste not
pat conuētige was synne: but for þe
lawe seide/ þou shalt not conuēte/
and þorow occasion taken: synne
by þe maūdement. ~~synne~~ I haue wrou-
in me al conuēte for wipouten þe
lawe: synne was deed/ & I lyuede wip-
oute þe lawe sū tyme/ but whāne
þe comāūdement was comen: synne
lyuede azen/ but I was deed/ & þis
comāūdement pat was to lyf: wās
founde to me to be to deþ/ for synne
þorow occasion taken bi þe maū-

tement displeyede me: & bi þ^t it flow
 me / þ^tfore þe laibe is holy. & þe coma
 ūdement is holy & iust & good / is þā
 ne þ^t þīg pat is good: maad deep to
 me: god forbete / but syne þ^t it seme
 synne: þorow good þīg wrouzte de
 ep to me. þ^t me synne oī mane þo
 row þe comaūdement / & welbite þ^t
 þe laibe is spiritual / but I am flei
 schly seeld vudn: syne / for I vndersto
 de not þ^t þ^t I worche / for I do not þe
 good þīg þ^t I wole: but I do pilke y
 uel þīg pat I hate / & if I do þ^t þīg
 pat I wole not: I consente to þe la
 we. pat it is good / but nolb I worche
 not it nolb: but þe synne þ^t dwel
 ly in me / but I wot: þ^t in me. þ^t
 is in my fleisch dwellyp no good /
 for wille lyp to me: but I fynde not
 to perfourme good þīg / for I do n^t
 pilke good þīg pat I wole: but I do
 pilke yuel þīg pat I wole not / & if

3 to pulke yuel ying p^t 3 wole not:
3 worche not it: but ye syne p^t dw
ellip in me / yfore 3 fynde ye laibe to
me willige to do good p^{ig}: for yuel
f. ying lyp to me / for 3 delite to gidre
to ye laibe of god afur ye yner man
but 3 se anopr laibe in my mēbris.
azewfytunge ye laibe of my soule. 3
makunge me caritf in ye laibe of sy
ne p^t is in my membris / 3 am an v
sely mā / who schal delyuere me. fro
ye body of yis synne / ye grace of
god: by ihū crist oure lord / perfore
3 my self bi ye soule serue to ye la
we of god: b^t bi fleische to ye laibe

Therefore **ym. c.** of synne
a. **T**herfore no p^{ig} of dampnacion:
is to hē p^t bē in crist ihū: whiche
wandren not afur ye fleisch / for ye
laibe of ye spirit of hys i crist ihū:
hāp delyled me fro ye laibe of syne
3 of deuy / for yat p^t was impossible

to ye lalwe. I what þig it was lyk
in fleisch: god sente his sone. into ye
licuelle of fleisch of syne. & of synne
dampnede syne in fleisch / vt ye ius-
tifyinge of ye lalwe were fulfilled
in us vt god not affe ye fleisch but
affe ye spirit / for þei vt ben affe ye fle-
isch: sailen þo þigis vt be of ye fleisch /
but þei vt be affe ye spirit: feele þo
þingis vt be of ye spirit / for ye prude-
ce of ye fleisch is deep / but ye prude-
ce of ye spirit is lif & pees / for ye
wisdom of ye fleisch is enenye to
god / for it is not liget to ye lalwe
of god. for neip it may & þei vt be
in fleisch: mou not plese to god / vt
þe ben not in fleisch. but in spirit: &
neveles ye spirit of god dwellyn in
þou / but if ony hap not ye spirit of
gist: þis is not his / for if gist is in
þou: ye body is deed fro syne: vt ye
spirit lyueþ for iustifyinge / & if ye

spirit of hi pat reside ihu crist fro
deep dwellip in zou: he pt reside
ihu crist fro deep: schal quykene
also zoure deedly bodies. for pe
spirit of hi pt dwellip in zou per
fore ~~by~~ ^{we} ben dettours: not to
pe flesh pt we lyue aft' pe fleische
for if ze lyuen aft' pe fleische ze sch
ulen die / but if ze bi spirit leet pe de
dis of zoure fleische: ze schule lyue
for who eue be pe sones of god: pe se
led bi pe spirit of god: pe se ben pe
sones of god / for ze han not take et
soone pe spirit of seruyse in drede
but ze han take pe spirit of adopa
on of sones. i whiche we crien ab
ba fad' / & pe spirit like spirit. zeldip
witnesinge to oure spirit: pt we ben
pe sones of god / if sones. & eiris / & eiris
of god: & eiris to gidre wip crist / if
wepeles we suffren to gidre: pt also
we ben glozified to gidre / & i deme

pat ye pacionis of yis tyme. be not
 worri to ye gloze to compunge pat
 schal be schewid in us / for ye abiding
 of creature: abiding ye schewing of ye
 sones of god / but ye creature is liget
 to vanpree. not willinge: but for hi
 yt made it liget in hope / for ilke cr
 ature schal be deliued fro seruage of
 corrupcion: into libertie of ye gloze
 of ye sones of god / & we witen pat
 eche creature sorowip & tuerly wip
 peyne til zit / & not oonly it: but also
 we us self. pat ha ye furste frutis of
 ye spirit / & we us self sorowen wip
 ine us for ye adapacon of goddis so
 nes. abidige ye azen byng of oure
 body / but bi hope we ben maad sa
 af / for hope yt is seyn. is not hope / for
 who hopip yt yig yt he leep: & if we
 hopen yt yig yt we sen not: we abi
 den by pacione / & also ye spirit hel
 py oure infirmitie / for what we

schulde preie as it bihouey we wite
not: but þe ilke spirit aȝȝ for vs
wip sorowigis þat mou not be to
old out / for he vt sekȝ þe hertis. wo
ot what þe spirit desirȝ. for bi god
he aȝȝ for holȝ men. and we wite
þat to men þat loue god: alle vi
gis worchen to gidre ito good. to
hem vt aff purpos ben depid sei
tis / for wilke þat he kneib bifoze.
he bifoze ordeynede by grace to be
maad lyk to þe ymage of his sone
þat he be þe firste bigetȝ among
manȝe bȝipnȝ / 7 wilke vt he bifoze
ordeynede to blisse hem he depide
7 whichȝ he depide: hē he iustifie
te / 7 whichȝ he iustificede: 7 hem he
glorifiede / what pāne schule we sei
e to þese viȝis: if god for vs: who
is aȝȝ vs: 7 þe whichȝ also sparede
not his olȝne sone: but for vs alle
bitook hi / hou also ȝaf he not to vs

alle viſgis wip hi: who ſchal accuſe
 azens þe choſen men of god: it is
 god þat juſtifieþ: who is it þat con-
 demneth: it is ihu criſt þat uis deed.
 þhe þe whiche wos azen. þe which
 is on þe riſthals of god & þe whi-
 che þheþ for us / who þane ſchal de-
 parte us fro þe charite of god criſt
 tribulacioū. or angwiſch. or hūgir.
 or nakidneſſe. or perſecutioū. or
 perel or ſiberd: as it is writē / for
 we ben ſlayn al day for þee: we be
 geſſid as ſheep of ſlaughtur / but in
 alle þeſe viſgis we ou comen: for
 hi þat louede us / but I am certen.
 þat neipr deþ. neipr liſ. neipr an-
 gels. neipr principatus. neipr ver-
 tues. neipr preſent viſgis. neipr vi-
 ſis to compynge. neipr ſtrengþe. neipr
 heipe. neipr depneſſe. neipr noon
 opir creature. may departe us fro
 þe charite of god. þat is in ihu criſt

oure lord **I**ve mynve chapitre

seie trupe in crist ihu. i he n^t
for my consience berip wit-
nessinge to me in ye holy gost/
for greet heynesse is to me: & con-
tynuel sorowe to my herte / for i my
self desire to be departid fro crist
for my bryden: p^t ben my colyns
aft^r ye fleische. p^t ben me of israel/
whos is adopcion of sones & glorie.
& testamēt & zeynyng of ye lawe:
& seruyse & bihestis / whos ben ye
faders / & of whiche is crist aftir ye
fleisch: p^t is god aboue alle yngis.
blessid nito worldis amē / but not
pat ye word of god hap fallē dōn /
for not alle p^t ben of israel: pe se be
israhelitis / ney^r pei p^t ben seed of a-
braham. alle ben sones: but i isa-
ak ye seed schal be depid to pee / p^t
is to seie not pei p^t ben sones of
ye fleisch: ben sones of god / b^t pei

pat ven sonnes of biheste: be demed
 in ye seed / for why pis is ~~ye word~~
 ye word of biheste / affe pis tyme
 schal come: & alone schal be to save
 & not oonly sche: bt also rebecca hadde
 they sonnes of o liggunge bi of isa-
 ak oure fadir / & whane ye weren
 not yet boyn. ney hadde don ony vig
 of good eipr of puel: y^t ye purpos
 of god schulde dwelle by ellemoun.
 not of werkis. but of god depunge
 it was seid to hi pat ye moze schul-
 de serue ye lesse: as it is writen / i lo-
 uede jacob: but i hate esau / wher
 yfore schule we seie: wher wic-
 kidnesse be anentis god: god for-
 bede / for he seip to moises / i schal
 haue mercy on whom i haue nia
 & i schal zeue nia on whom i ha-
 ue nia / yfore it is not ney of ma
 willinge. ney renynge: but of god
 haupnge nia / & ye scripture seip

to farao / for to vis pig i haue sturd
pee: pat i schewe in pee up vtu. & p^t
my name be teld in al erpe / p^t fore
of whom god wole he hay mercy:
& whom he wole he endurip / pane
seist you to me / what is souzt 3 it:
for who wipstondip his wille: o
ma what art you. pat a liuerist to
god: wher a maad pig seip to hi
p^t made it: wht hast you maad me
to: wher a potter of clay hay not po
wer to make of pe same gobet o ves
sel into honour. and o vir into dispyt:
pat if god willinge to schewe his
wrappe & to make his power kno
we: hay suffrid⁺ patience vesselis
of wrappe able into deep. to sche
we pe richell^s of his gloxie. into ves
selis of mercy: whiche he made re
dy into gloxie / whiche also he de
pide. not oonly of jewis: but also
of heym men / as he seip in ose / i

reet

but by þe rīghtwīsnelle of feyþ
 if þei þat ben of þe lawe ben enny
 feyþ is dīstryed. biheste is don alwey
 for þe lawe wozchīp wraþpe / for whē
 is no lawe: þer is no trespass: ney
 trespassinge / þfore rythwīsnelle is
 of þe feyþ: þt bi grace biheste be sta-
 ble to ethe ~~fleischelī~~ seed / not to þat
 seed oonly þt is of þe lawe: but to
 þat seed þt is of þe feyþ of abrahā
 whīch is fadir of us alle: as it is
 wryten / for I haue sett þee fadir of
 manye folkis bīfore god: to whō
 þou hast bīleued / whīche god quik-
 ned me: & depīþ þo vīgīs þat
 ben not. as þo þt bē / whīche abra-
 ham azene hope. bīleuede īto hope:
 þat he schulde be maad fadir of
 manye folkis: as it was seyd to hē
 þus schal þi seed be. as þe steris
 of heuene. & as þe grauel þt is in
 þe brinke of þe see / & he was not

hand vnto defaict i pe bileue. ney
he biheld his body pane myz deed.
whane he was almooft of a hund
zeer. ne pe wombe of care myz deed.
also in pe byhestis of god. he conti
de not w^t v^trust: but he was coufo
tid in bileue. zeuyng glozie to g
wrtige moost fully. y^t wht eie pig
is god hap bihiht: he is myztw al
to do / p^rfore it was arettid to hi to r
ztibishelle / & it is not writē oonly fo
hi. y^t it was arettid to hi to rztib
nelle: but also for vs to whiche it
shal be arettid. y^t bileue in hi p^r
reside oure lord ihu crist fro de
whiche was bitaken for oure syn
nes / & was aze for oure iustifiyng
Therefore we iustified **V. c.**
of fey: haue we pees et go
bi oure lord ihu crist / bi whose go
han myz goynge to. in fey ita
grace. in whiche we stonden / & he

gloze in þe hope of þe gloze of
 goddis children / & not þis only
 but also we gloze in tribulaciōs
 writige þat tribulaciō woxchir paci
 ence / & patience þurige / & þurige
 hope / & hope conforndir not / for
 þe chartte of god is lxxed abroad i
 oure hertis bi þe holy goost þat is
 zoned to us / and while þat we weren
 lyk after þe tyme: what diede crist
 for wickedne / for vnepis diep ony
 man for ault man / & zit for a good
 man: þa uentire sum man dar die?
 but god comendir his charitee in
 us / for if we were zit synes:
 att^r þe tyme crist was deed for us /
 þane myche more now we iustifi
 ed in his blood. schulen be saaf
 & wrappe by hi / for if we were
 weren enemys: we ben recoñ
 siled to god by þe deap of his sone
 myche more we recoñsiled: schule

~~man~~ ~~saaf~~ in þe lyf of ~~his~~ ~~so~~
~~ne~~ & not only þis: but also we
glozen in god. bi oure lord ihu
crist: by whom we han ressey-
ued now reuolūtilige / þ'fore as of
o man. syne entred ito þis world:
& bi synne deep / & so deep passide
forþ into alle mē: in whiche mā.
alle men syned / for til to þe lāwe.
synne was in þe world / but syn-
ne was not arettid: whāne lawe
was not / but deep regnede from
adam til to moyses: also into hem
pat synned not i licuelle of þe
trespassinge of adam: þe whiche
was licuelle of crist to comyng
but not as gilt: so þe zift / for if
þerow þe gilt of oō. manye hē
dede: myche more þe grace of
& þe zift i þe grace of o man ihu
crist. hay abouidid ito many mē
& not as bi o syne: so þe zift / for

ye don of oon ito contempnacion:
 but ye grace of manye gyltis in
 iustificacion / for if in ye gilt of
 oon. deep regned porous oon: my
 the more men takinge plente of
 grace & of zeuyge & of rytibilnel
 se schule regne in hys bi oon ihu
 crist / yfore as bi ye gilt of oon. ito
 alle men ito ~~justifyinge of hys co~~
 dempnacion: so by ye rytibilnel
 se of oon. ito alle men into justifi
 inge of hys / for as by moediēce
 of o man manye ben maad syne
 ris: so by ye obedience of o. ma
 ny schulen be just / & ye laibe eu
 tride: pat gilt schulde be plenteuous
 but wher gilt was plenteuous:
 grace was more plenteuous / y
 as syne regned into deep: so grace
 regne by rytibilnesse ito eillastig
 lyf: by ihu crist o. lord
 herfore what schule we seie.

Where we dwelle in synne p^t grace
be plenteuous: god forbide / for hou
schulen we p^t ben deed to synne.
hye zit p^t me: wher byen ze kno
wen not. p^t ~~we~~ ^{we} ~~we~~ ^{we} be be
tised in crist ihu: we be baptised
his deep / for we be to gode buried
wip hi. bi baptysm into deep / pat
as crist roos azen fro deep bi pe glo
rie of pe fadir: so walke we in a
newnesse of lyf / for if we plantid
to gode. ben maad to pe lyknesse
of his deep: also we schulen be of
pe liuynesse of his rylunge azen / w
tinge wip p^t oure elde man is
crucified to gode / p^t pe body of sy
ne be distried: p^t we serue no more
to synne / for he p^t is deed to synne
is iustified fro synne / & if we be te
wip crist. we bileue p^t also we schu
len hye to gode wip hi / witing for
crist rylunge azen fro deep. nolt diep

not. deep schal no moze haue lordschip
 up on hi / for pat he was deed to syne.
 he was deed oones / but p^t he lyue: he
 lyuey to god / so ze deme zou silt to be
 deed to syne: but luyunge to god.
 In ihu crist oure lord / p^refore regne
 not synne in oure deedly body: p^t
 ze oberliche to his conuertingis / neip
 zeue ze zoure membris armuris of
 wickidnesse to syne: but zeue ze zou
 silt to god. as pei p^t lyuen of deede
 men. & zoure membris armuris
 of iustynesse to god / for synne schal
 not haue lordschip on zou / for
 ze ben not vnder pe lawe. b^t vnder
 grace / what p^refore: schuē we do sy
 ne. for we ben not vnder pe lawe.
 but vnder grace: god forbete / wite
 ze not p^t to whom ze zeuen zou ser
 uantis to obeie to: ze ben seruañ
 tis to pat ying to whiche ze ha o
 beischid: erp of synne to deep:

cup of obedience to righteousness | b^t
I praise god that ze were seruants
of synne: but ze han oberichid of
herte into that fourme of tethig.
in which. ze ben bitaken / & ze de
liuered fro synne: ben maad ser-
uants of righteousness | I seie v^r pig
that is of man. for ye vnderstand
se of zoure flesch / but as ze han
zouen zoure membris to serue to
vnclemesse & to wickednesse into
wickednesse: so now zeue ze zour
membris to serue to righteousness
into holynesse / for whanne ze be
ren seruants of synne: ze were
fre of righteousness / y^fore wh^t fru
it hadtē ze pane. in po pigis in
which ze schame now / for ye ende
of hem is deap / but now ze deliue
rid fro synne & maad seruants
to god: haue zoure fruit into holy
nesse & ye ende euilastinge lyf / for

schal depe. not my peple. my pe
ple / & not my louede: my louede /
& not getinge mīa: getige mercy /
& it schal be in ye place where it
is seid to hē. not ze my peple: yere
yei schulen be depid ye sones of god
wuyng / but I saie crye for israel
if ye noumbre of israel schal be as
grauel of ye see: ye rehfs schulē be
maad saaf / for loye aword makig
anende & abreggig in equite: for
ye lord schal make aword breggid
on al' erpe / & as I saie bifoze sei
de / but god of oostis hadde left to us
seed: we hadde be maad as sodom.
& we hadde be lyk as gomoz / yfoze
what schulen we seie: y^t hepe me
yat lieden not rztibilnesse: han
get rztibilnesse / zhe ye rztibil
nesse y^t is of fey / but israel suye
ye laue of rztibilnesse: can not
parfithly to ye laue of rztibilnesse /

why? for not of feip. but as of iher
lus / & pei spurnede azens pe stoou
of offencioū. as it is writen / lo i
putte a stoō of offencioū in lion: &
a stoō of schauēre / & ethe y^t schal not
bileue in it: schal not be confoundid //

Sripen pe wille of **F. R. C.**
my herte. & my biledyge is
maded to god for hē ito helpe / but i
were witueffige to hē. y^t pei hā pe
loue of god but not aft^r künnyge
for pei vnknowige goddis rytibil
nelle. & selūge to make stedefast her
oibne rytfulnelle: ven not lūget to
pe rytibilnelle of god / for pe ende of
pe lawe is crist: to rytibilnelle to
ethe mā y^t bileuep / for moises wr
ot for pe mā y^t ~~bileuep~~ schal to ryt
wisnesse y^t is of pe lawe: schal lyue
in it / but pe rytibilnelle y^t is of bile
uesey pus / seie yⁿ not in p^m herte
who schal stize into heuene: y^t it to

seie to lede toū cēt. or who schal go
 toū ito helle: y^t is to azen depe crist
 fro depe/ but what seip ye scriptur?
 ye word is wyz in pi moup: & i p^rm
 herte/ yis is ye word of bileue: whi-
 che we fichen. y^t if pou knowlethist
 in pi moup. ye lord ihū crist. and
 bileuest in p^rm herte. y^t god resi-
 te hī fro depe: pou schalt be saaf
 for by herte me bileuey to rytwic-
 nesse: but by moup knowlethige
 is maad to helpe/ for why scrip-
 ture seip/ eche y^t bileuey in hym:
 schal not be confoundid/ & p^r is no dis-
 tinction of jew & of grek/ for ye sa-
 me lord of alle: is riche in alle pat
 inwardly depen hī/ for eche man
 who euere schal inwardly depe ye
 name of ye lord: schal be saaf/ hou
 pāne schal pei inwardly depe hī:
 into whom pei hau not bileued
 or hou schulen pei bileue to him:

Whom ye han not herd / hou sch
ule ye here wythouten a predhou.
¶ Hou schulen ye p^rche: but ye be
sent: as it is writen / hou shal ben
ye feet of hem y^t p^rchen pees: of hē
pat p^rchen goode p^rgis: but not al
le men obeyen to ye gospel / for I saie
seip / lord who buleuede to oure hee
ringe: y^t fore seip is of her y^ege. but
heringe by ye word of art / but I
seie / wher ye herten not: I is so
vely / ye sou of hē wente out ito al
ye erpe: & her word is into ye endis
of ye world / but I seie / wher israel
kneleth not: first moyses seip / I schal
lede you to euewe. pat ze be no folk
pat ze be an unwise folk. I schal lede
you into wraype / & I saie is boold &
seip / I am fōnden of me pat seken
me not / openly I aperide to hē: y^t
atiden me not / but to israel he seip
al day I streyte out myn hondis to

a peple pat bileueten not: **¶** *Ex. 17. 16.*
Therfore I seie *¶* **¶** *Ex. 17. 16.*
 wher god hap putt albei his
 peple: god forbete for I am an Isra-
 elite. of ye seed of abraham. of ye
 lynage of bēlatuyn god hap not
 putt albei his peple: whiche he
 bi fore knew / wher ze witen not. *¶*
 what ye scripture seip in ehe: / hou
 he p̄ier god azens israel / lord pei
 han slayn pi p̄fētis. pei han v̄dr
 toliuen pm auteris: & I am left a-
 loone. & pei seken my līf / b̄t wh̄t
 seip goddis answ̄er to h̄i / I have le-
 ft to me leuene thousandis of mē:
 pat han not bowid her knees bi for
 baal / so ȳfore also & vis tyme: ye
 relis ben maad saaf. by ye d̄ye-
 singe of ye grace of god / & if it be
 by ye grace of god: it is not now
 of werkis / ellis grace. is not now
 grace / wh̄t p̄āne: / israel hap not

~~states~~ he souzte / but ellection hap ge-
 ten / & ye ope ben blyndid. as it is wri-
 ten / god gaf to he a spirit of compuncti-
 on / yeu pt yei se not. & eeri pt yei he-
 ren not into yis day & daup seip / be
 ye bozd of he maad into agryne bifo-
 zehē. & into machige & into sclaūdre.
 & into zeldige to he / be ye yeu of hem
 maad derk pt yei se not. & bouke pou
 toū alगतis ye bac of hem / yfore 3 /
 seie / wher pt offendiden so: pat yei
 schulde falle toū. god for bette / bt by
 ye gult of he. helpe is maad to hepe
 men: pt yei sue hem / pat is ye gult of
 hem ben richellis of ye world. & ye
 makynge lesse of he be richellis of
 hepin men: hou myche moze pe ple-
 te of he / but 3 seie to zou hepe men
 for as longe as 3 am apostle of hepe
 me: 3 schal onoure my mysterie
 if in ony manie 3 thre my fleische
 for to folowe: & pt 3 make siune of

hem saaf / for if ye los of hem
 recoūsilge of ye world: what is ye
 takige vp: but lyf of deed mē / for if
 ahtal part of yt yt is tastid be holy:
 ye hool gobet is holy / & if ye roote is
 holy: also ye braūchis / what if any
 of ye braūchis be broken. Whāne you
 were a wilde olyue tre. art graffid a
 mong hem / & art maad felowe of
 ye roote & of ye fatnesse of ye olyue
 tre: wyle you haue gloxie azēs ye br
 aūchis / for if you gloriest: ꝑ verist
 not ye roote. but ye roote pee / ꝑfore
 you seist / ye braūchis ben broken: ꝑ
 ye graffid in / wel for vbiene ye
 braūchis ben broken: but ꝑ stonidit
 bi feip / wyle you saue lyze pīgis. but
 drede you / for if god spare not ye
 kyndely braūchis: lestte perauentur
 he spare not pee / ꝑfore se ye goodnes
 & ye feruesse of god / & he ye ferues
 se: unto hem yt felde don / but ye good

~~name~~ of god into yee. if y^r diueller
in goodnesse / ellis also yon schalt
be kutt douⁿ / & he & y^e schule be sett
in: if y^e diueller not in v^eilene / for
god is my^gt. to sette h^e iⁿ est^esoone /
for if yon art kutt douⁿ of y^e kyndely
wylde olyue tre: & azens kynde art
sett into a good olyue tree / hou my
che more. y^e y^r v^e by kynde: schu
len be sett in her olyue tre: but by
y^e en zwole not y^r ze unknoweⁿ y^e
my^gtere: y^r ze be not wile to yon
sitt / for blyndenesse hay fillid ap
ty in israel. til y^r y^e plente of heuⁿ
men entride. & so al israel schulde be
maad saaf as it is wate / he schal
come of sion. pat schal deliue & tur
ne alwey y^e wickidnesse of jacob /
& y^e testamēt to h^e of me: whā
ue & schal do alwey her synes astir
y^e gospel / y^e v^e enenyes for yon.
but y^e ben moost wor^y by y^e el

lemou for ye findis / & ye zistis / & ye
 depīgis of god: ben wip oute for ye
 kinge / & as sū tyne also ze bileuedē
 not to god: but now ze han gete in
 a for ye unbileue of hem / so & pese
 now bileuedē not: ito zoure mercy.
 y^t also pei gete in / for god doside
 to grōre alle vīgis in unbileue: y^t
 he haue in / on alle / & ye hynde
 of ye richellis of ye wisdom & of ye
 kīngge of god / hou incomprehen
 sible ben his domes: & his weres bē
 ūcerthable / for why who knelb ye
 witt of ye lord: or who was his coun
 sellour: or who foriue zaf to him:
 & it schal be quitt to hī: for of hī
 & by hī. & in hī bē alle pīgis: to hī
 be ouour & gloxe into worldis amē //

Therfore bryuen **Ex. 2.** //
 I veseche you by ye mercy of
 god: y^t ze zeue zoure bodies alwayg
 sacrifice. holy plesinge to god. and

your scruple reasonable / & wyle ze be
conformed to this world. but be ze
reformed in newnesse of your
witt: y^t ze shal which is the wille
of god. good & wel plesinge & par
fyt / for I seie by the grace y^t is zowē
to me. to alle y^t ben among you.
y^t ze saue no more pan it biho
uep to saue but for to saue to
sobriety / & to ech man as god
hath departid the mesure of fey / for
as in o body we han many mem
bris. but alle the membris han not
the same dede: so we manpe ben o
body in crist / & ech the ben membris.
o of anoy^r / perfore we y^t han ziftis
dyuersyngge aft^r the grace: pat is
zouen to us / eny^r profecie aft^r the
reveloun of fey / eny^r scruple i myn
stryge / eny^r he y^t techy^r i techinge
he y^t sturp softly in monestinge /
he y^t zeuey in synplenesse: he pat

is soileyn in bysynesse / he p^t hap
a in gladnesse / loue w^tout feynyg /
hatynge yuel / drawinge to good /
louynge to gidre ye charite of bri
perhede / Sche come bifoze to wor
schipe opur / not slow in bysynesse /
feruent in spirit / seruyng to ye
lord / joyng in hope patient in
tribulacioū / busy in p^rier / zeuyng
good to ye nedis of seyntis / kepⁱng
of p^ritalite / blesse ze mē p^t pursue
zou: blesse ze & nple ze curse / for to
jone wⁱp men pat jone. for to wepe
wⁱp men p^t wepen / fele ze ye same
p^rig to gidre / not sayynge hys p^r
gis. but consentige to meke p^rigis /
Rule ze be prudent anentis zou al:
to no man zeldinge yuel for yuel
but purueye ze goode p^rigis. not oo
ly bifoze god: but also bifoze alle
men / if it may be don. p^t pat is of
zou: haue ze pees wⁱp alle men /

ye meost dere brypuren not defen-
dinge you self: but geue ye place
to wrappe / for it is writen / ye lord
say / to me venyance: & I schal zelde /
if y^e enenye hūgry: fede y^e hī /
if he y^rsthy geue y^e drynke to hī / for
you dōinge this y^eg: schal gadre
to gadre colis on his heed / wyle y^e
be ouercomen of yuel: but ouerco-
me you yuel bi good. **Mat. 5.**

Euery soule be lūget to hyer
poweris / for per is no pow^r
but of god / & ye y^egis y^e ben of
god: ben ordeyned / y^e fore he pat
aZenstondy polber: aZenstondy
ye ordynance of god / & ye y^eaze
stonden: gete to hē self dampnaci-
on / for pryuas ben not to drede
of good werk: but of yuel / but
wolt you y^e you drede not pow^r?
do you good y^eg: & you schalt ha-
ue p^rysunge of it / for he is ye my

mystry of god: to yee ito good / but
 if you dost yuel: drete you / for not
 wip outen cause he berip ye liue-
 rd / for he is ye mynistry of god:
 venier into wrappe. to hi p^r toip
 yuele / & p^rfore by nede be ze suget:
 not oonly for wrappe. but also for
 consaence for p^rfore ze zeuen tri-
 butis / yei ben ye mynistris of
 god: & seruē for his same p^rg / p^r
 fore zelde ze to alle men rettis / to
 whom tribute: tribute / to whom
 tol: tol / to whom drede: drede / to
 whom onour: onour / to no man
 owe ze eny p^rg: but p^r ze loue to
 gidre / for he pat louep his neye-
 bore. hap fulfilled ye lawe / for you
 schalt do no lecherie / you schalt
 not slee / you schalt not stele. you
 schalt not seie fals witnessinge.
 you schalt not couerte ye p^rg of
 y^r neyboze / & if p^r be any o^r man

ament. it is inscribed in yis wo-
rd / you schalt loue yⁱ neyboze
as yⁱ self / y^e loue of neyboze wor-
chyng not yuele / y^efore loue is y^e
fulfillinge of y^e lawe / and we
knowen yis tyme. y^t y^e our is
now y^t we rise fro sleep / for now
oure helpe is neer: y^an whane
we biuenede / y^e nyzt wente bifo-
re. but y^e day has neyzed / y^efore
caste we away y^e werkis of derk-
nessis. & be we clopid i y^e armis
of lzt: as in day wandre we
onestly / not in superflu feeltis &
drunkenessis / not in beddis & in
chastites. not in stryfe & in eneupe:
but be ze clopid i y^e lord ihu crist /
& do ze not y^e bysynesse of fleische
But take **Wyl. c.** In desiris
ze a lyk man i biene: not
in demyng of pouztis / for any
man leuey y^t he may ete alle

yigis / but he yat is suke etc. ~~is~~
 he y^t etip: disprise not hi y^t etip not
 & he y^t etip not: deme not hi yat
 etip / for god hap taken hi to him
 who art you y^t demest anoy's ser-
 uant: to his lord he stondiv oz
 fallip fro hi / but he schal stoude
 for ye lord is mysty: to make hi
 parfyt / for why oon demep aday
 buttix aday: anoy demep edy day
 ethe man encrese in his witt / he y^t
 vnderstondip to ye day. vnderstou-
 dip to ye lord / & he y^t etip: etip to
 ye lord / for he doip pankingis to
 god / & he y^t etip not: etip not to ye
 lord & doip pankingis to god / for no
 man of us lyuep to hi self: & no
 man diep to hi self / for wher we
 lyue: we lyuen to ye lord / & wher
 we dien: we dien to ye lord / y^t fore wher
 we lyuen oz dien we ben of ye lord
 for whi for pis yig crist was deed

SHRINE

be

and mos azen: pat he lord hope
of quipke & of deed men / but whē
demest pou pi bropr: for whi dis
pulist pou pi bropr: for alle we
schulen stonde bifoze pe trone of
arst / for it is writen / I hyne seip pe
lord / for to me ech hne schal be
boudid: & ethe tūge schal knowle
che to god / yf fore ech of us schal
zelde resoun to god for hi self / per
fore no more deme we ech oþ / but
more deme ze pis pīg: pat ze put
te not hurtynge or schandze to a
bropr / I wot & triste in pe lord ihu
yf no pūg is vndene to hi / no but
to hi yf demey omy pīg to be vnde
ne: to hi it is vndene / & if pi brop
is unad sory i conscience for me
te: wolk pou walkist not aft cha
rite / wyle pou porou pi mete lese
hi: for whou crist diede / yf fore be
not oure good pīg blasfemed /

for why ye relinque of god is not in
te & drynke: but in tribulacione & pe-
es. & joie in ye holy gost / & he p^r i^r vis
vīg seruep aūt: plesy god / & is p-
ued to mē / p^r fore sue we vo vīg is
pat ben of pees: & kepe we to gide
vo vīg is p^r ben of edificaciō nyle
you for mete distre ye werk of god
for alle vīg is ben clene: but it is y-
uel to ye man pat ety bi offendig
it is good to not ete fleisch & to not
drynke wyne. ney in whi^t vīg p^r
brov offendy. or is claudid. or is
maad lyk / you haft fery amentis
in sile: haue you bifoze god / blessed
is he p^r demey not hi sile in pat vīg
pat he preuep / for he pat demey is
dampned. if he ety: for it is not of
few / & al vīg pat is not of fery is syne.

But we saddere mē **Fin. c.**
solke to susteyne ye febulnesse
of lyk mē: & not plesse to us sile.

of us plesse to his neyboze in
good: to edificaciō / for crist pleside
not to hit self: as it is writen / ye
reproues of men dispynge pee:
felden on me / for what euere pyns
ben writē. so ben writen to oure
teching: pat by ye patience & cō-
fort of scripturis we haue hope. but
god of paaence & of solace. zeue to
you to vnderstonde ye same p̄ng. ech
ito oʒ aft̄ ihū crist: pat ze of o wille
& wip o mouy worschipe god & ye
fadir of oure lord ihū crist / for whi-
che p̄ng take ze to gide: as also it
took you to ye onour of god / for I seie
yt ihū crist was anyuyt̄re of crā-
aliōn for ye trupe of god: to cōfer-
me ye bihestis of fadris & heuē mē
oiven to onoure god for mercy: as
it is writen / yʒore lord I schal know-
leche to pee among heven men:
& I schal synge to yī name / & est he

seip zhe heven men. be ze glad
 his peple / 7 eft / alle heven me he
 yu me herie ze ve lord: 7 alle pe
 phis iunguphie ze hi / 7 eft isane
 seip / y schal be aroot of Jesse y sch
 al rise up to goiue hepi men. 7
 hepi men schulen hope i hi / and
 god of hope fulfille you in al jone
 7 pees in bileupunge: y ze encrese
 in hope 7 vertu of pe holy goost //
 And byi in my self am certey of
 you: pat also ze ben ful of loue / 7
 ze ben fillid wip al künynge: so
 y ze moū moneste edjopr / 7 byi
 en moze boldly I wrot to you a
 party: as bynginge you to myde
 for pe grace y is zouen to me of
 god: pat I be pe mynytre of ihu
 crist among heven men / 7 I halo
 we pe gospel of god: pat pe offing
 of heven men be acceptid 7 halo
 wid in pe holy goost / yfore I haue

2
I am in crist ihu to god. for I dar
not speke ony p̄g of y^e yngis.
Whiche crist dovy not by me to
obedience of heyr me. in word
7 deede. in v̄tues of tokenes and
grette wondris in v̄tu of y^e ho
ly goost / so p̄t fro ierlū bi cumpas
to y^e illen see. I haue fillid y^e gos
pel of crist / 7 so I haue p̄chid yis
gospel. not where crist w̄s named.
Ieste I bulde vpon an o^ris ground /
but as it is writen / for to who it is
not toold of hī: y^ei schulen se / 7 y^ei
pat herden not: schule vnd̄stode
for whiche p̄g I was lettid ful my
che to come to you: 7 I am lettid to
yis tyme / 7 now I haue not feryr
place in yese cuntrees. but I ha
ue desire to come to you. of many
y^eris pat bē passid / whanne I
begynne to passe to spayne. I
hope in my passinge to se you

& of you I schal be led vnder. **I** schal
 first in party / yfore now I schal pas-
 se forp to ierlū: to mynystre to
 seyntis / for macedonie & acaye:
 han assayed to make sum gift to
 poore men of seyntis pat ben in ie-
 rusalem / for it pleside to hē: & pei
 ben dettours of hē / for hepe men
 ben maad pateners of her goost-
 ly pūgis: pei owen also ī fleischly
 pūgis to mynystre to hem / yfor
 whanne I haue endid vis pīg. and
 haue assigned to hem vis fruit: I
 schal passe by you īto spayne / &
 I wot yf I comynge to you: schal
 come in ye abouūdaūce of ye bles-
 singe of crist / yfore **bripen** I bi-
 serche you bi oure lord ihū crist. &
 by ye charite of ye holy goost: yf
 ze helpe me in zoure pīeris to ye
 lord. pat I be deliuiēd fro ye vfer-
 ful men pat ben in Jude / & pat ye

offryng of my sermyse. be accep-
tid in ierlū to seyntis / p^t I come
to you in yone by pe wille of god:
t p^t I be reffreischid wip you / t god
of pees be wip alle you amen. *¶ vj.*

And I comende to you feben
oure sistr whiche is in pe
sermyse of pe church p^t is at ten-
cris: pat ze rellepye hir t pe lord
worship to seyntis / t p^t ze helpe
hir in wh^t eue cause sche shal ne-
de of you. for sche helpide many mē.
t my self / grete ze wel priska and
aquyla myn helperis in c^t ihū.
whiche vnderpittid her neckis
for my lif / to whiche not I aloone
do pankingis: but also pe churchis
of hepi men / t grete ze wel her
meyneal church / grete ze wel ef-
fene te loued to me: p^t is pe firste
of alie in crist ihū / grete wel ma-
rie pe whiche hap traueild my

the in vs / grete wel andromy
 julyan my colyns & myn euene
 prisoñes: whiche be noble amog
 ye apostles and whiche weren by
 fore me in crist / grete wel ampli
 ate moost ~~moost~~ derworpe to me
 in ye lord / grete wel urban our hel
 pere in crist ihu: & stacchym my
 terlyng / grete wel appellem ye
 noble in crist / grete wel he pt be
 of aristobhs hous / grete wel erody
 on my colyn / grete wel hem pt be
 of martyus hous: pat ben in ye
 lord / grete wel trifonam & trifo
 sam / whiche by me traueihde in
 ye lord / grete wel persida moost
 derworpe woman: pat hap tuelid
 myche in ye lord / grete wel rufus
 chosen in ye lord: & his modur and
 myn / grete wel anfiarte.
 hegoucia: herme. patrobau. her
 man & bryden pt be wt he / grete

wel filologis & iulian & nereum &
his suster: & olympiadis: and alle
ye seyntis pat ben wip hem gre-
te ze wel to gode in holy cost alle
ye churchis of crist: gretē zou wel
But bidden i praye zou yt ze asspie
hem yt maken dissencionis & hur-
tyngis bilidis ye doctryne yt ze ha-
lerned: & boue ze away fro hē for
suche men seruen not to ye lord
crist: but to her wombe & by swete
te word is & blessingis disteynē ye
hertis of innocent men but zoure
obedience is published into euery
place yf ore i haue joie in zou: bt
i wole yt ze be wise in good yung
& simple in yuel & god of pees tre-
de satanas vnder zoure feet livelyly
ye grace of oure lord ihu crist: be wt
zou tyniope myn helpere gretip 3rd
wel & also lucius & iason & colipat
my colyns iherius gretip 3rd wel:

pat wroot þis epistle in þe lord
 gapus nryn oft gretip þou wel
~~quartus broþ~~ al þe ðynche/erastus
 tresourer of þe cite gretip þou wel
 ⁊ quartus broþ þe grace of oure
 lord ihu crist: be wip þou alle amē
 ⁊nd onour ⁊ glorie be to hi p^ris
 myzty: to conferme þou by my gos-
 pel and p^rching of ihu crist: bi þe
 reuelaciō of mystere holde stille
 in tymes eilastige/whiche myste-
 re is now maad open bi scriptur-
 is of p^retis. bi þe comaūdement of
 god wipoute by g^rymge ⁊ endige:
 to þe obedience of fey in alle hepe
 men/þe mystere knowe by ihu
 crist to god aloone wys: to who
 be onour ⁊ glorie to worldis of
 worldis amen. **There endip ro-**

mayus: ⁊ bigynep þe plog o þe

Quynthis **Epistle to corynthis**
 ven of alie ⁊ ^{per} in lyk maner

written of ye apostle ye word of tru
pe: & were peruertid in many ma
ners of false apostles / sume were
peruertid of eloquence of filosofie
ful of wordis: opure men were led
into ye sett of lawe of ieiuis / pat is.
to holde it nedful wth ye gospel /
ye apostle exendeuyr yese corinthis
to vry fey & wisdom of ye gospel:
& writip to hem fro effesie by tymo
the his disciple. *Jerom leip yus / 1. c.*

Dul deyd apostle of ihu
rist: by ye wille of god.
& softenes h^{er}to: to yech
wche of god p^r is at cor
p^rithe / to hē p^r bē halo
wid in crist ihu. & deyd seyntis.
Wth alle p^r inwardly depen ye na
me of oure lord ihu crist. & eche pla
ce of hē & of oure: grace to you and
pees of god oure fadir & of ye lord
ihu crist / I do p^ranūgis to my god

euenmore for you in pe grace of god
 pat is zowen to you in crist ihu for
 in alle þingis: ze ben riche in him.
 in eche word & in eche kumpunge: as
 pe witnesunge of crist is confirmed
 in you so yt no þing faile to you in
 my grace: yt abiden pe schewunge
 of oure lord ihu crist: whiche also
 schal conferme you to pe ende my
 outen cyme: in pe day of pe com-
 punge of oure lord ihu crist. **21** the
 we word: by whom ze ben deyd to
 pe felowship of his sone ihu crist
 oure lord: but bryðer I biseche you
 by pe name of oure lord ihu crist:
 pat ze alle seie pe same þing: & pat
 discencionis ben not among 3^{er}: but
 be ze parfyt in pe same wit: & in
 pe same kumpunge for my bryðer
 it is teeld to me of hem pat be at
 doeg: yt styues ben among you
 & I seie yt pat ethe of you seip for

John of poul. & I am of apollo. & I
am of cesas: but I am of crist / whe-
n crist is departed: when poul
was crucified for you: eyn ze be
baptised in pe name of poul: I do
thankingis to my god. y^t I baptise
de noon of you. but crispus & gay-
us: lestte any man seie y^t ze ben
baptised in my name / & I baptise
also pe hous of stefan. but I woot
nat y^t I baptise any opure / for est
seute me not to baptise: but to
p^rche pe gospel / not in wilsto of
word: put pe cros of crist. be not
voidid alwey / for pe word of pe cr-
os is folie to he y^t mⁱschien / but to
hem y^t ben maad saaf y^t is to seie
to us: it is pe vertu of god / for it
is writen / I schal distre pe wisdom
of wise mē. & I schal rep^rue pe pru-
dence of prudent mē / where is pe
wise man. where is pe wise lawier.

where is pe purthasoun of
 world: wheyr god hap not ma-
 ad pe wisdom of pis world fomed:
 for pe world in wisdom of god. hu-
 els not god by wisdom: it pleide
 to god by folie of pichige to make he
 saaf pt bileue/for ielwis seke signes:
 & grekis seken wisdom/but we y-
 then crist crucified/to ielwis claim-
 dre: & to heve me folpe/but to po
 ielwis & grekis pt ben deyd: we y-
 then crist pe vertu of god. & pe wisdo-
 of god/for pt pt is folie pig of god:
 is wisere pan me/ & pt pt is feble
 pig of god: is strengre pan men/
 but brypre se ze zowre depingre for
 not manye wise men aft pe fleisch.
 not manye myty. not manye no-
 ble/but god chees pe pigs pat ven
 formede of pe world: to confounde wi-
 se me/ & god chees pe feble pigs of
 pe world: to confounde pe stronge pig

For god ches ye vnable pigis and
dispisable pigis of ye world. & po
pigis p^t ven not: to distre po pig-
is pat ven. p^t ethe man haue not
glorie in his lyt/ but of hi ze ve in
crist ihu: whiche is maad of god
to vs wilcom & rytwisse & holy-
nesse. & azen byunge/ p^t as it is wri-
ten/ he pat gloriep/ haue glorie i ye
god & brypen. **Thy. 2. Lord.**
I whane i cam to zou: cam not
to zou in ye hyuesse of word eis of
wilcom. tellige to zou ye witnesig
of crist/ for i demede not me to kul-
ne ony pig among zou: but crist ihu
& hi crucified/ & i in lyknesse & drede
& myche tremblunge. was amog
zou/ & my word & my pichige. is
not in lital strange wordis of man-
nes wilcom: but in schewige of
spurt & vtu/ p^t zour^e fey be not
in wilco of men: but i ye vtu of

god/for we speken wisdom among
 profit men/but not wisdom of this
 world:neipr of þingis of this world
 þat ben distred/but we speken þe
 wisdom of god in mysterie:whiche
 wisdom is hid/whiche wisdom god
 before ordeynede before worldis to
 oure glorie:whiche noon of þe þingis
 of this world knew/for if þei had
 den knowen:þei schulde neuer haue
 crucified þe lord of glorie/but as it
 is writen/þat he say not ne ere heite
 not neipr it shede to þe herte of
 man what þingis god arayed:to þe
 þat loue hi/but god schewide to
 us bi his spirit/for why þe spirit
 cerchyn alle þingis:þe þe depe þing
 is of god/þe who of men wot:whit
 þingis ben of man:"but þe spirit of
 man þat is in hi:so whit þingis be
 of god:no man knowip.but þe spi
 rit of god/þe we han not resceyued

spirit of this world. but ye spirit
that is of god: that we write what
p̄ḡis ben zounē to us of god. which
p̄ḡis we speken also not in wise
wordis of mannes wisdom: but in
ye doctrine of spirit. & makē alienes
of godly p̄ḡis to spiritual men,
for a beestly man p̄seynep not y^e
p̄ḡis y^e ben of ye spirit of god: for
it is folie to hi / & he may not vnder
stonde it for it is examyned gostly
but a spiritual man demep alle p̄ḡ
is: & he is demed of no man as it
is writē / & who knowis ye wit of ye
lord: or who tauzete hi / & we ha wit

And I br̄p̄e **III. c.** of crist
m̄yhte not speke to you as to
spiritual men / but as to fleischly
men / as to litil children in crist: I
saf to you mylk drinke not mete
for ye myzten not yett nerp̄ ye mou
now / for yett ye ben fleischly / for whi

le stryft is among you: wher
 not fleischly. & ze gon aft' man.
 for whanne sume seyn I am of po-
 ul. anop' but I am of apollo. wher
 ze ben not me: what yfore is apol-
 lo. & what poull: pei ben mynys
 of hi: to whom ze han bileuede / &
 to ethe ma as god hap zoue / I plaun-
 tid apollo moilid: but ze encere-
 synge / perfor ney he y^t plaunty is
 ouy y^t g: ney he y^t moilty. b^t god
 y^t zeuey encersynge / & he y^t plaun-
 ty & he y^t moilty. ben oon / & ethe
 schal take his owe mede. aft' his t-
 ueile / for we be ye helpers of god:
 ze ben ye erpe tiliens of god. ze be
 ye bildige of god / aft' ye grace y^t is
 zouen to me: as alise maist' car-
 pinter I settide ye foudement / and
 anop' bildy aboue / but ethe man
 se hou he bildy aboue / for no ma may
 sette anop' foudement. outaken yat

god

What is sett: which is crist ihu for is
our buldip ou pis foundement: go-
ld silu pious stoonen. suchis he
a stobil: euy manes werk schal be
open for ye day of ye lord schal de-
clare: for it schal be schetwid in fier
ye fier schal preue ye werk of eche
man: what manes werk it is if ye
werk of ony ma dwelle stille: whi-
che he buldide aboue: he schal restep
ue mede if ony manes werk bre-
ue he schal suffer harm but he sch-
al be saaf: so neyeles as bi fier wi-
ten ze not p^t ze ben ye temple of
god: & ye spirit of god dwellip i zⁿ
& if ony defoulyp ye temple of god:
god schal lese hi for ye temple of
god is holy: which ze ben no ma
disseyne hi self if ony man amog
you is seyn to be wise in pis world:
be he maad a fool. p^t he be wise for
ye wisdom of pis world: is folie a

uētis god / for it is witten / 3 schal
 the wile men in her sel wisdom
 7 eft / ye lord knowy ye pouztis
 of wile mē: for yo ben veyu / p̄for
 no man haue gloxie in men / for
 alle vīgis ben zoure: eip̄ poull. eip̄
 apollo. eip̄ cesare. eip̄ ye world. eip̄
 lūf. eip̄ deey. eip̄ vīgis p̄sent. eip̄
 vīgis to comynge / for alle vīgis
 ben zoure / 7 ze ben of crist: 7 crist

So amān **III. c.** 1st of god /
 gelle us as mynystris of crist.
 7 dispenderis of ye mynysteries
 of god / nouw it is souzt here amōg
 dispenderis: pat amā be founde tre-
 we / 7 to me it is for ye leste vīg / p̄t
 7 be demed of zou. or of mānes day:
 but neip̄ 7 deme my self / for 3 am
 noo vīg oūtrouūge to my self: but
 uot in vīg 3 am justified / for he p̄t
 demey me is pe lord / p̄fore wyle ze
 deme bifoze ye tyme: til p̄t ye lord

gum. whiche schal lytne pe hnd pig
is of certuellsis / & schal schewe pe
wylseyhs of hertis / & parne pilsige
schal be to eche man of god / & bryde
I have transfigurid yese pigis into
me & into apollo for you: p^r in us ze
lerne lestte ouer p^r it is writte. on
ezens anop^r be blowe wip p^rde for
anop^r / who demer pee: & what hast
you pat you hast not rellepyed:
& if you hast rellepyed: what glo
rest you as you haddist not rel
lepyed / now ze ben fillid. now ze
ben maad rich / ze regnen wth ou
ten us. & i wolde p^r ze regne: pat
also we regne wip you / & i gelle
p^r god schewide us pe lastte of a
postis. as wilke pat ben sent to pe
reys: for we ben maad a spectade
to pe world & to aingels & to me /
we foolis for ayt: but ze prudent
in itt / we lyke but ze stronge / ze

noble: butt we vnoble / til ito p^r
 our we hungre & yurften & be naked
 & ben fuyren wip buffetes. & we be
 vnstable. and we traueilen worch
 unge wip oure hondis / we be airfid:
 & we blessen / we fuffren p^rsecution
 & we abide longe / we ben blaſſemed:
 and we biſechen / as denſyge of pe
 world: we ben maad ye out caſtig
 of alle p^rigis / til I writte not pe
 ſe p^rigis. p^r I coufoite you: b^t I war
 ne as my moost derwoyſe ſone / for
 why if ze han ten thouſandis of
 vnderſtaundis in criſt: but not ma
 nye ſadnis / for in criſt ihu I haue
 gendrid you by my goſpel / p^rfore
 by pen I p^reiſe you. be ze foloweris
 of me: as I of criſt / p^rfore I ſente to you.
 ty mothe which is my moost derwoy
 ſe ſone & ferful in pe lord / whiche
 ſchal teche you my weies. p^r ven in
 criſt. as I teche eily where I ech chur.

as pouz I schulde not come to 3.
so hūne ben blowen wip p̄de / but I
shal come to you soone if god wole /
I schal not knolbe pe word of hē
p̄t ben blowen wip p̄de but pe v̄tu
for pe reibure of god is not in word:
but in v̄tu / what wole ze / schal I co
me to you in azerd or in charite and
in spirit of myldeuēse. // **Ex. 2. //**

En al maie of fornicatiō is
herd among you: I such for
nicatiō whiche is not herd amōg
heven me. so vt sum man haue pe
wyf of his fadir / I ze bē blowen w̄t
p̄de. and not more hadde weithinge:
pat he pat dide pis werk be take a
wey fro pe myddil of you / I I abset
in body but p̄sent in spirit: now ha
ue deined as p̄sent. hī vt hav pus wr
ouzt / whanne ze ben gadrid to gidre
in pe name of oure lord ihū crist. I
my spirit wip pe v̄tu of pe lord ihū.

to take such a man to satanas into
 ye pilchinge of fleisch. pat ye spirit
 be saaf in ye day of oure lord ihu crist
 zoure glozpinge is not good / witte ze
 not pat altil courtourz aseyrip al ye
 gobet: **d**ense ze out ye olde courtourz:
 pat ze be newe spryngyng to gidre.
 as ze ben perf / for crist offrid is oure
 pack / yf ze ete we. not in oolde cour-
 tourz: neyir in courtourz of malice &
 of weywardnesse / but in perf vrgis
 of clernesse & of trupe / I wrot to zou
 apistle: pat ze be not medlid wth lechou-
 is / not wip lechours of vis world.
 ne conetous me. ne raueynours.
 wip men scrupinge to maibmetis:
 ellis ze schulde haue go out of vis
 world / but now I wroot to zou. pat
 ze be not mengid / but if he pat is
 named abropir among zou. & is
 a lechour. or conetous or scrupinge
 to idolis. or a cursere. or ful of drinke

styuep i doom: & p^t among v^{er}g
 ful men / & now trespass is algaus
 in you: for ze han domes among
 you / why rapur take ze no wrong:
 why rapur suffre ze not dysceyt:
 but also ze don wrong. & don fraude.
 & pat to byperē wher ze witte not
 pat wickide men. schulen not wel
 de pe kyngdom of god: uyle ze erre
 neyr lechours. neyr men p^t seruē
 maikmetis. neyr aboutrens. neyr
 pur lechours azens kynde. neyr
 pei p^t don lecherie wip mē. neyr
 peues. neyr auerous men. neyr
 ful of driunknesse. neyr curseris.
 neyr raueynours: schule welde
 pe kyngdom of god / & ze weren sū
 tyme pese pīgis / but ze bē walschē.
 but ze ben halowid: but ze bē iustifi
 ed in pe name of oure lord ihū c^ht.
 & in pe spirit of oure god / alle pīgis
 ben leetful to me: but not alle pīgis

Unspedful alle yngis ben lefful
to me: but I schal not be brount don
vndir ony mānes polver/ mete to
ye wombe. & ye wombe to metis:
& god schal distrie bope yis & yat/
& ye body not to fornyratiō: but
to ye lord. & ye lord to ye body for
god reifide ye lord: & schal reise vs
in his v̄tu/ witen ze not y^t zoure
bodies ben membzis of crist: schal
I panne take ye membzis of crist:
& schal I make ye mēbzis of anhoze:
god forbede/ wher ze witen not. y^t he
yat cleuep to an hooze. is maad oo
body: for he leu/ y^t schuldē be tweyne
in o fleischē/ & he y^t cleuep to ye lord
is o spirt/ fle ze fornyratiō/ al syn
ne what euere synne aman doip:
is wyoute ye body/ but he y^t doip
fornyratiō/ synnep azens his body/
wher ze witen not/ y^t oure membz
is ben ye temple of ye holy goost.

pat is in you: whom ze ha of god:
 & ze ben not youre owne for ze be
 bouzt wip greet prijs gloufiez e
 & bere ze god in youre body.

But of pilke pigis pat ze ha
 write to me: it is good to a
 man to touche not a woman but
 for fornicacion. eche man haue his
 owne wyf: & eche woman haue hir
 owne housbonde / ye housbonde zelde
 rette to ye wyf & also ye wyf to ye
 housbonde / ye woman hap not po
 wer of hir body but ye housbonde
 & ye housbonde hap not power
 of his body: but ye woman / ryle
 ze defraude eche to oþ / but perane
 ture of consent to atyme: pat ze
 zeue tent to þier & eft turne azen
 to ye same þing: lest satanas tēp
 te you to worle synne for youre un
 contynence / but I seie pis pig as
 zeupnge leue: not bi comaūdemēt

for I wole. y^t alle men be as my self
but eche man hay his prop^r right
of god oon yus: & anow^r yus but
I seie to he y^t ben weddid & to wido
wis it is good to he: if pei dwelle
so as I & if pei conteynen not he
self: be pei weddid for it is betire
to be weddid. y^an to be breut but
to hem pat ben joyued in matry
monye. I comaunde not I but ye
lord: y^t ye wif departe not fro ye
houusbonde & pat if sche departe:
pat sche dwelle unweddid. or be re
couiled to hir houusbonde & ye ho^u
bonde forsake not ye wif but to
owre I seie not ye lord if ouy bro^u
hay an unfeyful wif. & sche consen
te to dwelle wy hⁱ: leue he hir not
& if ouy wōman hay an unfeyful
houusbonde. & yis consenty to dwel
le wy hir: leue sche not ye hous
bonde for ye vfeyful houusbonde

is halowid by ye feyful wōman
 & ye unfeyful wōmā is halowid
 by ye feyful housbonde / ellis zou
 re childre weren vudene: but now
 yei beu holy / yat if ye ū feyful de
 part: departe he / for why ye brov
 or sistr is not suget to seruage in su
 che / for god hay depid us in pees /
 & wher of wost you wōman if you
 schalt make ye man saaf: or wher
 of wost you man if you schalt ma
 ke ye wōmā saaf: but as ye lord
 hay repartid to eche / & as god hay
 depid eche man: so go he / as i teche
 in alle churchis / a man arraigned
 is depid bringe he not to ye pūcie
 a man yt is depid in pūcie be he
 not circumcidid / arraignatiō is
 nouzt & pūcie is nouzt: but ye
 kepinge of ye comaūdementis of
 god / eche man in what depinge
 he is depid: in yat diuelle he / you

seruaunt art depid: be it no char-
ge to yee/ but if you maist be fre
ye mayr vse you/ he pat is a ser-
uaunt & is depid i ye lord: is a fre
man of ye lord/ also he p^r is a fre
man & is depid: is ye seruaunt of
a fre man/ wher prys ze ben bougt wyle ze
be maad seruaunts of men/ yf ore eche
man in what v^rg he is depid abro-
ur: diueller he i p^r is a nentis god/
but of v^rgynes i haue no coma-
ndement of god/ but i zeue cou-
sil as he p^r hap gete merty of ye
lord: p^r ze trewe/ yf ore i gelle p^r
ye v^rg is good. for ye p^r sent nede/
for it is good to a man to be so/ y^r
art bouiden to a wyf: nyle you se-
ke unbyndige/ you art v^rbounden
fro a wyf: nyle you seke a wyf/ bt
if you hast take a wyf. you hast
not synned/ & if an aide is weddid:
liche synned not/ ne yeles liche

schulē haue tribulaciō of flesh
but I spare you / I fore bryng I seie
yis pig: ye tyme is schort / anoy
is yis. pat yei yt han wyues: be
as yon yei hadden noone / & yei
pat wepen: as yei wepten not / &
yei yt joiē: as yei joiedē not / &
yei pat bien: as yei hadde not / &
yei yt vlen yis world as yei yt vlē
not / for why ye figure of yis wor
ld passip / but I wole pat ye be wy
oute bysynesse / for he yt is w^toute
wyf: is busy what yigis ben of ye
lord. hou he schal plese god / but he
pat is wyf alwyf: is busy what yig
is ben of ye world hou he schal ple
se ye wyf. & he is departid / & alwōmā
unweddid & maide penkip what
yigis ben of ye lord: pat sche be ho
ly in body & spirit / but sche pat is
weddid penkip what yigis ben of
ye world: hou sche schal plese ye

houfboude / 7 I feie peſe pigis to 30th
pfit. not y^t caſte to 3ou aſnare.
but pat y^t is onelt 7 y^t zeuey eſh
nelle wipoute lettige to make p^{re}
us to pe lord / 7 if any man geſſip
hi ſilf to be ſepn foul on his vir
gyne. pat ſche is ful woxen. 7 ſo
it bihouep to be don: do ſche pat y^t
ſche wole / ſche ſynep not if ſche be
weddid / for he y^t ordeynede ſtably
in his herte. not haunȝe nece: bi
haunȝe poiber of his wille / 7 ha
is pig demed in his herte to kepe his vir
gyne doip wel / y^tfore he y^t joyney
his virgyne in matrimouney. doip
wel / 7 he y^t joyney not. doip betw
pe wōman is boude to pe lawe as
longe tyme as hir houfboude ly
uep / 7 if hir houfboude is deed: ſche
is deliued fro pe lawe of pe hou
boude. be ſche weddid to who ſche
wole only in pe lord / but ſche ſd

in ye lord: & pou3 to oþe I am not
 apostle: ne peles to 3ou. I am / for 3e
 ben ye litil lingue of myn apostil
 hede in ye lord / my defence to hē pat
 open me: y^t is / w^heyr we han not
 power to ete & drynke: w^heyr we
 han power to lede aboute aibōmā
 a listur: as also oþe apostlis. & bypē
 of ye lord & cesas: or I aloone & bar
 nabas: hā not power to worche pese
 pigis: who trauelip ony tyme w^hy
 his oibne w^hagis: who plantip auyr
 zerd: & etip not of his fruit: or who
 keepip a flock: & etip not of ye implk of
 ye flock: w^heyr aft^r man I seie pese pigis
 w^heyr also ye laibe seip not pese pi
 gis: for it is writē ī ye laibe of moi
 sees / you schalt not bynde ye mony
 of ye ore y^t p^rouischip / w^heyr of ore
 is charge to god: w^heyr for vs he se
 ip pese pigis: for w^hy po bē writē
 for vs / for he y^t erip: oibip to ere in

hope / & he pt preischip: preischip
in hope to take frutis / if we souwe
spiritual yngis to you: it is greet
if we repen youre fleischly yngis:
if opure ben partenes of youre po-
wer: why not rap we: but we
usen not pis power / but we suf-
fer alle yngis: pt we zeue noon
lettinge .to ye euangeli of crist /
witen ze not pt yei pat worthen
in ye temple: ete yo yngis pt be
of ye temple: & yei pt seruen to ye
auter: ben pteneris of ye auter / so
ye lord ordeynede to he pt telle ye
gospel: to lyue of ye gospel / but
I vnde noon of yese yngis / & I wro-
ot not yese yngis: pt yo ben to so
in me / for it is good to me rap to
die: pan pt any man avoide my
glozie / for if I preche ye gospel:
glozie is not to me / for nedeliche
I mot do it / for wo to me: if I preche

not þe goſpel/ but if I to þis þing
wiltully: I haue mede/ but if aȝes
my wille diſpendinge is bi take
to me/ what þane is my mede:
pat I þinge þe goſpel putte þe
goſpel wipouten oþris coſt. pat
I uſe my power i þe goſpel/ for
whi whane I was fir of alle me:
I made me ſeruaunt of alle men
to wyne þe mo me/ & to ieiwis
I am maad as a ieuw: to wyne þe
ieiwis/ to hem þat ben vnder þe laue.
as I were vnder þe laue. whane I
was not vnder þe laue: to wyne
hem þat weren vnder þe laue/ to
he þat weren wipoute þe laue. as I
were wipoute þe laue. whane
I was not wipoute þe laue of god.
but I was in þe laue of criſt: to
wyne hem þat weren wipoute la-
ue/ I am lyk to lyke men. to wyne
lyke men/ to alle men I am ma-

ad alle þingis: to make alle men
saaf/ but I do alle þingis for þe goſpel:
þat I be maad þtener of it. **W**ite
þe not þat þei þt rene in a ſurlog.
alle rennen. but oon talap þe þri
is/ ſo rene þe. þt þe caſche/ eche man
þat ſtryueþ in fiſt: abſteyneþ him
fro alle þingis/ & þei þt þei take a cor
uptible aduine: but we an vcorrupt
þfore I renne ſo. not as into an un
certeyn þing. yus I fiſte not as be
tyngge þe er: but I chaſtiſe my body
and bringe it into ſeruage/ leſte þa
uenture whāne I þche to opure: I
my ſelf be maad repreuable. **P. 2**

Given I nyle þt þe vnknoie:
þat alle oure fadris were vñ
doute/ & alle paſſiden þe ſee: & alle
weren baptiſid in moieſ. in þe d
oute & in þe ſee/ & alle eetū of þe
ſame ſpiritual mete: & alle drinke
þe ſame ſpiritual drinke/ þei drinke

of þe spiritual stoon: folowing he
 & þe stoon was crist / but not i ful
 manye of he it was wel plesinge
 to god / for why þei weren cast doun
 in desert / but þese þingis ben don in
 figure of us: þat we be not conui-
 tous of veyn þingis as ~~some~~ þei
 couetiden / neyr be ze maad idola-
 treris. as some of hem as it is wri-
 ten / þe peple sat to ete & drinke: &
 þei risen up to pleie / neyr do we
 fornicacioun as some of hem didē
 fornicacioun: & þre & thienty pouca-
 dis weren deed in o day / neyr temp-
 te we crist as some of hem temp-
 tidē: & þilchiden of serpentis neyr
 gructheze as some of hem gructhi-
 den: & þei þilchidē of adistriere / and
 alle þingis felden to hem in figure
 but þei ben witen to oure amen-
 dinge: into whiche þe endis of þe
 worldis ben comē / perfore he þat

gessap hi þæt he stondiþ: se he þæt he
falle not / temptaciō take not you
but mannes temptaciō / for god
is trewe which schal not suffre you
to be temptid: a bone þæt þat ze mo-
u / but he schal make w^t tempta-
ciō: also purgance. þæt ze mouu
suffre / wherfore ze moſte der wo-
pe to me: fle ze fro woſchyping of
malwmetis / as to prudent men I
ſpeke: deme ze you ſitt þæt þig þat
I ſeie / wher þe cuppe of bleſſinge
which we bleſſen: is not þe com-
munge of criſtis blood: & wher þe
breed which we breken: is not þe
takinge of þe body of þe lord: for
we manne ben o breed & o body: alle
we þæt taken part of o breed & of oo
cuppe / ſe ze iſrael att þe fleiſche / whe-
r þe þat eten ſacrificis ben not
parteners of þe auter: whiþer
fore ſeie I þæt aying þæt is offrid to I

toliſ is ony piſ. or y^t ye idol is ony
 piſ. but vo piſis pat heven me
 offren y^e offren to deuelis & not to
 god but I wyle y^t ze be maad felo
 wis of fendis for ze mon not drike
 ye cuppe of ye lord. & ye cuppe of fen
 dis ze moun not be parteies of ye
 bord of ye lord. & of ye bord of fend
 is wheyr we han eneuwe to ye lord.
 wheyr we ben strengir pan he. al
 le piſis ben leefful to me. but not
 alle piſis ben ſpedful alle piſis
 ben leefful to me: but not alle piſ
 is edificien no man ſeke pat pat is of
 his olkne: but pat piſ pat is of
 an o^r al piſ pat is ſeeld in ye bou
 cherie ete ze. ariuge no piſ for con
 ſcience ye erpe & ye plente of it. is ye
 lordis if ony of heyⁱ men clep^y zou
 to a ſoper & ze wolen go: al piſ y^t
 is ſett to zou. ete ze. ariuge no piſ
 for conſcience but if ony man ſeip

pis ping is offrid to idolis: nyle ze
ete for hi pt schewide. & for cōsiere
& I seie not pi conscience: but of an
opir/ but wher to is my freedom de
med of anopir mānes conscience:
pfore if I take part wip grace: wh
at am I blasfemed for pt pat I do
paukinge: pfore wher ze eten or
drunken or don any opir ping: do
ze alle pingis into ye glozie of god
be ze wipoute schauwe to Ieris &
to heym men. & to ye churche of god:
as I bi alle pingis plese to alle me
not sekunge pt pt is pfitable to me:
but pat pat is pfitable to manye
men. pat yei be maad last **Th. c.**

Be ze my folowenis as I am of
crist/ & bryen I pise you. pat
by alle pingis ze ben mynde ful of me:
as I bitook to you my comaūde mē
tis: ze holde/ but I wole pt ze wite:
pt crist is ye heed of eche man/ but

Me

ve heed of pe wōman: is pe man
 & pe heed of crist is god / eche man
 p̄yngge or p̄rofeyngge whāne his
 heed is hild: defoulyp his heed / but
 eche wōman p̄yngge or p̄feyngge
 whāne hir heed is not hild: defou
 ly p̄ hir heed / for it is oon: as if sche
 were polld / & if a wōman be not
 keuerid: be sche polld / & if it is afo
 ul p̄ig to a wōman to be polld or
 to be maad balld: hile sche hir he
 ed / but a man schal not hile his
 heed. for he is pe ymage & pe glorie
 of god / but a wōman is pe glorie of
 man / for a man is not of pe wōmā.
 but pe wōman of pe man / p̄fore pe
 wōman schal haue an hylmge o hir
 heed also for aūgelis nepeles wep̄
 pe man is w̄ip outen pe wōmā / nei
 p̄r pe wōmā wipoutē pe man. ī pe
 lord / for w̄hy as pe wōman is of
 man: so pe m̄ā is by pe wōmā / but

alle viſgis be of god / deme ze zou
ſilf / biſemey it a wōman not hi
hid on ye heed to þe god. neipur
ye kinde it ſilf techy vs / for if a
mā noxiſche long heer: it is ſche
ſchip to hi / but if a wōman noxi
ſche long heer it is glorie to hir
for heris ben zouē to hir: for kei
nige / but if ony man is ſepn to be
ful of ſtryf: we han not ſuch cul
tum. neipur ye church of god but
þing þis 7 comāde. not preſinge.
þt ze come to gidre not into ye be
tire. but in to ye worſe / firſt. for wh
āne ze comē to gidre ito ye church:
7 here þt diſtencōns ben 7 in party
7 leue / for it bihoney evelies to be:
þat þei þt ben þined ben openly kno
wen in zou / þ for whāne ze comen to
gidre into oon: now it is not to ete
þe lordis ſoper / for whi eche mā bi
fore taky his ſoper to ete / 7 oon is

hungry: & an oþer is drunken / wherw
ze han not housis to ete & drinke: or
ze dispisen þe church of god. & cōfoun
den hem þat han noon: what schal
seie to you? þise you: but herine &
þreise you not / for I have taken of
þe lord: þat þing which I have bi
taken to you / for þe lord ihu i whet
myt he was bitraied: took breed &
dide þankingis & brak & seide / take
ze & ete ze: þis is my body which
schal be bitraied for you / to ze þis
þing into my mynde / also þe cuppe
after þat he hadde soupid: & seide / þis
cuppe is þe newe testament in my
blood / to ze þis þing as ofte as ze schu
len drinke in my mynde / for as ofte
as ze schulen ete þis breed. & schule
drinke þe cuppe: ze schulen telle þe
dey of þe lord. til þat he come / þfore
who euere etip þe breed. or drinke
þe cuppe of þe lord unworþly: he

shal be guilty of pe body & of pe blo
od of pe lord / but preue amau him
sulf: & so ete he of pilke breed. & drike
of pe cuppe / for he p^tetiv & drinkiv
unworpiv: etiv & drynkiv to m to hⁿ.
not wisely demynge pe body of pe
lord / p^rfor among you. manye be si
zk and feble: & manye slepen / & if
we deme wisely vs sile: we schulen
not be demed / but while we ben de
med of pe lord. we ben chastid: p^t
we be not dampned w^t pis world / p^r
for my brypuren whāne ze comen to
gidre: to ete: abide ze to gidre / if ouy
man hūgry ete he at hom: p^t ze co
me not to gidre into doni / & i schal
dispoise opure pīgis whāne i come

But of spiritual ¶ 71. 2.
pīgis i nyle pat ze vknolwē
for ze witen p^t whāne ze weren he
pū inē. hou ze were led gonge to
to mab maibmetis. p^rfore i make

knownen to you. pat no man spek
in pe spirit of god: seip departinge
fro ihu / & no man may seie pe lord
ihu: but in pe holy goost / & dyuerse
gracis þer ben: but al is oo spirit / &
dyuerse seruiss þ̄ ben: but it is al
o lord / & dyuerse worchngis þ̄ bē: but
al is oo god pat worchp alle þ̄gis
in alle þ̄gis / & to eche man pe sche
winge of spirit is zouen to profyt
pe word of wisdom is zouen to oo
bi spirit / to anop̄ pe word of kūn̄g:
bi pe same spirit / to anop̄ in pe
same spirit / to anop̄ grace of helpis
in oo spirit / to anop̄r pe worchinge
of vtues / to anop̄ p̄fete / to anop̄r:
v̄ry knowyge of spiritis / to anop̄: k̄p̄
dis of langagis / to anop̄ expow̄nyge
of wordis / & oon & pe same spirit wor
chp alle pese þ̄gis: departinge to
eche by hem self as he wole / for as þ̄
is o body & hap many menbras / &

we membris of pe body. Whāne
yei ben manye ben o body: so al
so crist for in o spirit alle we ben
baptisid into oo body. eyȝ Jewis
eyȝ heþme. eyȝ seruauntis eyȝ fre.
And alle we ben fulhd wip drinke
in o spirit for pe body is not oo
membre. but manye. if pe foot se
ip. for I am not pe hond I am not
of pe body not perfore it is not of
pe body. & if ye ere sen. for I am not
pe he. I am not of pe body: not þ
fore it is not of pe body. if al pe bo
dy is pe he where is herynge? & if
al pe body is herige. whē is smel
linge but now god hap sett mem
bris. & ech of hem in pe body. as he
woldē. yf al were o membre. whe
re were pe body? but now þ ben
many membris. but o body. & ye
he may not seie to pe hond. I ha
ue no nede to yi werkis or est ye

heed to ye feet: ze ben not neces-
 sarye to me/ but myrthe more pei-
 pt ben seyn to be ye lowere mem-
 bris of ye body: ben more neede-
 ful / & yilke pt we gessen to be ye u-
 worpier members of ye body: we
 zeuen more onour to hem / & ye
 members pat ben dishonest: han
 more oneste / for oure onest mem-
 bris han uede of noon / but god te-
 pride ye body. zeupnge more wor-
 schip to it to whom it faillide: pat
 debate be not in ye body / but pat
 ye members be busy into ye same
 ying eche for oþ / & if o membre
 suffer ony ying: alle ye mēbris
 suffer þ wip / eip if oo membre
 ioiey alle ye members ioie þ w~~it~~
 to god / & ze be ye body of crist: and
 membre of membre / but god sette
 sūmen in ye church. first aposthis.
 ye secōnde tyme profetis. ye proude

theris. aff' ward vtues. aff' ward
graces of helmings. helpingis. gouer-
nanhis. kindis of langagis. interpi-
taciouis of wordis. wheyr alle apost-
lis. wheyr alle pftis. wheyr alle
techeris. wheyr alle vtues. wheyr
alle mē hā grace of helmings. whe-
yr alle speke w^t langagis. wheyr
alle expownen. but sue ze ye bettre
gostly ziftis / 7 zit I schelbe to you a
more excellent thyng. ¶ **¶ 11. c. 11.**

If I speke w^t tūgis of mē 7 of
aūgels. 7 I haue not charite:
I am maad as bras cownyng
or alymbal tūkinge / 7 if I haue pro-
fecie 7 knowe alle mystryes. 7 alle
kūnyng. 7 if I haue al fey so pat
I moue hylis fro her place. 7 I haue
not charite. I am nouzt / 7 if I deyte
alle my goodis to pe metis of po-
re men. 7 if I butake my body. so
yt I brenne. 7 if I haue not charite. it

profit me no p̄g / Charite is pacē
 it is benigne / charite enuyp not.
 it doip not wickidly / it is not blowē
 it is not conertous. it sekyp not po
 p̄gis pat ben his owne / it is not
 sturid to wrappe / it penkip not pue
 le / it joiey not on wickidnesse: but
 it joiey to gode ~~wy~~^{to} treibye / it suf
 fryp alle p̄gis. it bileuey alle p̄gis /
 it hopip alle p̄gis / it susteyney alle
 p̄gis / Charite fallip neile don / whe
 pur p̄fenes schulen be voidid. eny
 lagagis schulen ceesse: eny science
 schal be distried / for a party we kno
 wen: & a party we p̄feden / b̄t whā
 ne p̄t schal come p̄t is p̄fyt: p̄t yng
 pat is of party schal be avoidid / whā
 ne I was altil chuld. & spak as altil
 chuld. & vnderstood as altil chuld. &
 yonzte as altil chuld / but whāne
 I was maad a mā: I avoidide po p̄
 gis p̄t weren of altil chuld / and we

now by amynour in derknessis:
but pamine face to face / now I knowe
we of party: but pamine I schal e-
knowe as I am knownen / & now
dwellen fery hope & charite. yese
ye. but ye mooste of yese is charite.
Love ye charite. **¶ xij. c.**
love ye spiritual yngis: but
more pat ye pfece / & he yt spekip
in tūge: spekip not to men but to
god / for no man hery / but ye spi-
rit spekip mysteries / for he yt pro-
fecie. spekip to men to edificacioun.
& monestige & confortinge / he pat
spekip in tūge: edifiey hi self / but
he yt pferiey edifiey ye church of
god / & I wole yt ye speke in tūgis:
but more pat ye pferie / for he yt pfe-
cie: is more pan he yt spekip in
langagis / but peraventure he ex-
pounde yt ye church take edifica-
cioun / but now brypen is I come to

you & speke in langagis: what
 schal I profite to you: but if I speke
 to you: eyn in reuelacioū. eyn in
 science. eyn in pfectie. eyn i teching
 for po pīgis p^t ben wipouten soule.
 & zeuen vois: eyn pipe eyn harpe.
 but po zeuen distinctioū of soung
 gis: hou schal it be knowen pat
 pat is sūgū. eyn pat is trunpid
 for if a trunpe zeue an uncer teyn
 soū. who schal make hī redy to ba
 teile: so but if ze zeuen an ope wo
 rd bitinge: hou schal pat pat is
 leid be knowen: for ze schulen be
 spekinge in veyn / p^t ben manye
 kyndis of langagis in vis world:
 & no pīg is wipouten voice / bt if
 I knowe not pe vti of a voice: I
 schal be to ht to whom I schal spe
 ke a barbarik / & he pat spek to
 me. schal be a barbarik / so ze for
 ze ben loiles of spiritis seke ze p^t

ye be plenteuous: to edificatioun of
pe church / & p^rfore he p^r sp^elay i la
gage: preie p^r he expo^rue / for if i
preie in tūge: my spirit preiey / myn
vnderstandinge is wipoute fruit. I wⁱll
praise. I schal preie i spirit: I schal
preie i mynde / I schal seie salm in
spirit: I schal seie salm also i mynde
for if you blessitt i spirit: who fil
lyp pe place of an ydiot / you schal
he seie anie on pi blessing: for he
wot not what you seist: for you
wist wel p^rankis: but an ovr
man is not edified / I p^ranke my
god: for I speke i pe lagage of alle
you / but i pe church I wole speke
fyue wordis i my witt. pat also I
teche ovr men: pan fyue ~~wordis~~
~~in tūge~~ / pou land of wordis i tūge
bypiren nple ze be maad childe in
wittis: but i malice be ze childe
but in wittis be ze parfyt / for in pe

Iawe it is writē / y^t in o^re tūgis &
 in o^re lippis: & schal speke to vis pe
 ple: & neip^r so vei schuldē here me.
 seip^r ye lozd / y^foze lāgagis ben ito
 tokene not to seipful men: but to
 men out of ye seip / but p^resens ben
 not to mē out of ye seip: but to seip
 ful mē / y^foz if al ye church come to
 gidre into oon. & alle men speken
 in tūgis. if idiotis eip^r mē out of ye
 seip entre. w^hep^r vei schuldē not seie.
 w^hat bē ze wode? but if alle mē pro
 ficien: if ony useipful man ~~entre~~:
 or idiot entre: he is cōut of alle. he
 is wisely denied of alle / for ye hid
 p^ris of his herte ben knowen / and
 so he schal falle dōn on ye face: & sch
 al w^hschipe god / & schewe v^rulp y^t
 god in is zōn / w^hat pāne b^ripren:
 w^hanne ze comē to gidr: e^{ch} of zōn
 hap a salm: he hap tēdige. he hap
 apocalyps he hap tūnge. he hap ex

Exhortacio
p̄blynyng: alle p̄gis be pei don to
edificatioū / wheȳ anā spech i tūge:
bi twey men eip̄r pre at pe mooste.
7 by parties. y^t oō interp̄te / but if
y be not an it̄er̄p̄ to ur̄be he shalle i
pe church / 7 speke he to hi self 7 to
god / p̄fētis tweyne or pre seie: 7 oye
wisely tene / but if ony p̄g be sche
wid to asittere: ye for̄me be stille
for ze moū profete alle. eche bi hi
self: y^t alle mē lerne. 7 alle moneste
7 ye spiritis of p̄fētis: ven lūget to
p̄fētis / for whi god is not of disc̄na
oū. but of pees / as in alle churchis
of holy men 7 teche / w̄ymē i churchis
be stille / for it is not suffrid
to hē to speke: but to be lūget as
ye laue seyn / but if pei wolen ony
yng lerne: at hom are pei her ho
usbondis / for it is a foul p̄g to a
wōmā to speke in pe church / whe
y^r of zou ye word of god cam for̄p:

or to you aloone it cam: & if on
man is sem to be a profete or spiri
tual: knowe he vo p̄gis y^t I write
to you for vo ben ye comaūdemētis
of ye lord / & if ony man v̄knowip:
he schal be v̄knowē / y^t fore brypē
loue ze to p̄fear: & nyle ze forbete
to speke in tūgis / but be alle p̄g
is don onestly & by delbe ordze ī you.

Bripen & make ye **Ev. c.**
gospel knowen to you. whi
che I haue p̄chid to you. ye which
also ze han takē, ī which ze stōdē.
also by which ze schulē be saued
bi which resou I haue p̄chid to
you if ze holdē: if ze han not bilee
ued idely / for I bitook to you at ye
bigynnyge. y^t p̄g which also I ha
ue ressepyed. y^t crist was deed for
oure synes. bi ye scripturis. & y^t he
was buried. & y^t he roos azen in ye
pydde day aft̄ scripturis. & pat he

was seyn to cefas. & aft' yese pigis
to enleuene / aft'ward he was seyn
to mo pan fyue hūdzid bryen to
gidze: of whiche many lyuen zit:
but sūme ben dede / aft'ward he
was seyn to iames. & aft'ward to
alle ye aposthis / & last of alle he
was seyn also to me: as to a deed
born child / for I am ye leste of apost
lis. y^t am not worpi to be deyd a
postle: for I pursued ye churche of
god / but by ye grace of god I am y^t
pig y^t I am / & his grace was not
voide in me / for I traueilde more
plenteuously pan alle pei / bt not
I: but ye grace of god wy me / but
whep I or pei so we han prechid:
and so ze han bileued / & if anst is
ychid y^t he roos azen fro deep: hou
seyn sūmen among you y^t ye ~~risig~~
azerrisig of deed men is not: & if
ye azerrisynge of deed men is not:

ney crist wos azen fro deep: & if
 wos not: oure p[re]diche is veyn. ou
 re fey is veyn / & we ben foude fals
 witnessis of god / for we han seid wit
 nessinge azen god. yf he reide crist
 whom he reide not: if deed me rise
 not azen / for why if deed men risen
 not azen: ney crist wos azen / and
 if crist wos not azen. oure fey is veyn
 & zit ze ben i zour synes / & panne
 yei yf han died in crist: han p[re]schid
 if in yis l[et]t[er] oonly we ben hopege
 in crist: we ben moze wretched pa
 alle me / but wolk crist wos aze fro
 deep: ye furste fruit of deed me / for
 deep was by a man: & by a man is
 azen risinge fro deep / and as i adam
 alle me die: so in crist alle me schu
 len be quykened / but eche man i his
 ordze / ye furste fruit crist. aft[er] warde
 yei yf ben of crist / yf beneden i ye
 compunge of crist / atturward an ende:

Whanne he schal bitake pe kyngdō
to god & to pe fadir: Whanne he
schal avoide al princehode & polw
& vtu / but it bihouep hi to regne.
til he putte alle his enemyes vnder
his feet / & at pe laste depe pe ene-
mye schal be distried / for he has
maad suget alle pīgis vnder his
feet / & whāne he leup. alle pīgis
ben suget to hi. wipoute doute
out taken hi pat sugettide alle pī-
gis to hi / & whāne alle pīgis ben
suget to hi: pāne pe sone hi self schal
be suget to hi. pat made alle
pīgis suget to hi. pat god be alle
pīgis in alle pīgis / ellis what schy-
ulen pei do pat ben baptisid for de-
de men: if in no wise deed me risen
azen / wherto ben pei baptisid for he
& wherto ben we in perel euery
oure / eche day I die for youre glorie
brūen: Whiche glorie I haue I arst

ihu oure lord / is after man 7 ha
 fouzte to beestis at effeſie: what
 profit it to me if dede men riſen not
 azen: ete like 7 drinke we for we ſc-
 hulen die to moꝝowe / nple ze be diſ-
 ſeyued / for yuel ſped is diſtre go-
 ode pelbis / awake ze iuſte men: 7
 nple ze to ſynne / for ſinne han igno-
 rance of god: but to reſtience 7 ſpeke
 to you / but ſūman ſeip / you ſhulē
 dede men riſe azen: or in what ma-
 nere body ſhulē pei come / ūwile
 man p^t p^{ing} pat pou ſolbiſt is
 not quikened: but it die fiſt / and
 pat p^{ig} p^t pou ſolbiſt. pou ſolbiſt
 not pe body pat is to come / but a
 nakid corn as of whete or of ſum
 opure ſeedis / 7 god geuey to it a bo-
 dy as he wole: 7 to eche of ſeedis a
 propre body / not eche fleiſche is pe
 ſame fleiſche: but oon is of men.
 Anoy is of beſtis. Anoy is of biddiſ

anoy is of fildhis / ⁊ heuenly bodi
es ben. ⁊ erpely bodies ben / but oo
gloxie is of heuenly bodies: ⁊ anoy
is of erpely / anoyr deernesse of pe
sūne. anoyr deernesse is of pe mo
ne: ⁊ anoy deernesse of steris / ⁊ a
sterre dyuerfip fro a sterre ī deernesse.
⁊ so pe azenrūpunge of dede men /
it is souē in corrupciō: it schal rise ī
vncorruptiō / it is souē in vnable: it
schal rise in gloxie / it is souē in
infirmitie: it schal rise in vertu / ⁊ it is
souē a bestly body it schal rise a
spiritual body as it is witen / pe fīr
ste man adam was maad into a sou
ly upunge: pe laste adam īto a spirit
quykeupunge / but pe fīrste is not p^r
p^r is spiritual: but p^r pat is bestly.
aft'ward pat p^r is spiritual / pe fīrste
man of erpe: is erpely / pe secōnd mā
of heuene is heuenly / such as pe erpe
ly man is: suchē ben pe erpely men /

& suche as ye heuenly man is: suche
 ben ye heuenly men / perfore as we
 han bozū ye ymage of ye erpely mā:
 bere we also ye ymage of ye heuenly
 bryden & seie yis yig pat flesch and
 blood: moū not weelde ye kyngdom
 of god / ney corrupciōū schal welde v
 corrupciōū / so & seie to zou pryuyte of
 heuenly yigis / & alle we schulen rise
 azen: but not alle we schulen be cha
 ſgid in anoment in ye ttrynklyng
 of au 3e in ye laste trumpe / for ye
 trumpe schal soune: & dede men schu
 len rise azen wipoute corrupciōū. &
 we schulē be chaugid / for it bihouey
 yis corruptible yig to clope vncorup
 ciōū / & yis deedly yig to putte alwey
 vndeedyneſſe / but whanne yis ted
 ly yig schal clope vndeedyneſſe: pā
 ne schal yis word be don y^t is wryten
 deey is copen vp in victorie / deey w^he
 is yⁱ victorie: deey w^he is yⁱ p^rike.

But ye pricke of deev. is synne / & ye
vitu of synne. is ye lawe / but to we
paukingis to god. y^t as to us vic
torie by oure lord ihu crist / y^t for my
derworpe bryen be ye stidfast and
v mouable. beinge plenteuous in
werk of ye lord euere more / Witting
pat zoure traueile is not idil in ye
lord

Ye sixtene chapitre //

But of ye gadzings of monere
pat ben maad to seyntis. as
I ordeynede in ye churchis of galayie
so also ye o day in ye boke / eche of you
kepe at hi self. kepninge yat y^t pleis
to hi. yat whane I come: ye gadzings
is be not maad / & whane I schal be
present. whiche men ye preuen I schal
sende he bi epistlis to here zoure
grace into ierlm / y^t if it be worpi.
yat also I go: yei schulen go wt me
but I schal come to you. Whanne I
schal passe by macedoine. for why

I schal passe by macedonie. v^r per-
 uenture I schal dwelle at zou. or al-
 so dwelle ye wth y^r t^r: pat ze lede me
 whidre euere I schal go / & I wole not
 nolk se zou in my passinge / for I ho-
 pe to dwelle wth zou awhile: if
 ye lord schal suffice but I schal dwel-
 le at effesie: til to wth t^rid / for a gr-
 et doze & an open is opened to me:
 & manye aduersaries / and if tyme
 ye come: se ze p^r be wth oute d^rete
 wth zou / for he wthch ye werk of
 ye lord as I / p^r fore no man dispise
 hi but lede ze hi for y^r pees: pat he
 come to me / for I abide hi wth brye
 but bryen I make knowen to zou:
 of appollo. p^r I p^riede hi mydie: p^r he
 schulde come to zou wth brye / bt
 it was not his wille to come nolk /
 but he schal come: whane he schal
 haue leiser / walke ze & stonde ze in
 ye fey: to ze manly & be ze confortid

in ye lord / 7 be alle zoure p̄gis dou
in charite / 7 brȳen 7 biseche zou. ze
knowe ye hous of stephā ye wōmā.
7 of fortunati 7 acacia / for pei bē ye
furste frutis of acacie. 7 into mynys-
teri^e of seyntis. pei han ordeyned hē
sulf. yt also ze beu sugētis to suchē
7 to eche wordhige to gidre 7 traue-
linge / for 7 haue zore in ye p̄sence of
stephan. 7 of fortunati 7 acacy: for
pei fillidē yt p̄g yt falide to zou / for
pei han refreischid bove my spirit
7 zoure / yf zore knowe ze hē yat bē
suche manie men / alle ye churchis
of alie greten zou wel / aquila 7
priscilla ~~greten zou myche in ye lord~~
wip her hously church gretē zou my-
che in ye lord: at ye whichē also 7
am herborowid / alle brȳnē greten
zou wel / grete ze wel to gidre. i holy
cos / my gretinge by poulis hond /
if ony man louey not oure lord ihu

arist: be he cursid maranapa p^t is
in ye comynge of ye lord ye grace
 of oure lord ihu crist: be wis sou
 ny charite. be w^t: alle in crist ihu
 oure lord amen

*There endy ye. a.
 pistle to coringthys: & bigynnyng ye
 plog to ye secounde*

After penaunce don: poull wri
 ty to corynthis a pistle of co
 nfort. fro troade by titus & he prisy
 hem & exorty to bettre yis & sche
 wy pat pei weren maad sorp: but
 amendid *Jerom lery pus. l. c.*

Oul apostle of ihu crist.
 bi ye wille of god. & thy
 mope brovir: to ye church
 of god p^t is at corynthy.

Wip alle seyntis p^t ben in a chye. gra
 ce to you. & pees of god oure fadir.
 & of ye lord ihu crist / Blesid be god
 & ye fadir of oure lord ihu crist: fadir
 of meries & god of al comfort / which

comforyt vs in al oure tribulacioun.
pat also we mou comfote he. y^t be
in al difese. by ye monestunge bi whi
che we ben monestid of god / for as
ye pascou^s of crist be pleu^{te}ous i us:
so also bi crist oure comfote is pleute
uous / & wheyr we ben in tribulacioun
for zoure tribulacioun & ~~for~~ helpe / ey^r
we ben comforytid for zoure comfote /
ey^r we ben monestid for zour^r mo
nestige & helpe / whiche worchip in
zou ye suffrige of ye same pascou^s
whiche also we suffren: y^t oure hope
be sad for zou / wittinge y^t as ze be fe
lowis of pascou^s: so ze schulen be
also of comfote / for bryen we wolen
pat ze wite. of oure tribulacioun pat
was don in alie / for oil manere we
were greued oil myzt: so y^t it noiede
us zhe to lyue / but we in us silf h
adde answer of de^p: y^t we tike not
in us but in god y^t reu^{er}eed men /

Whiche deliuered us. & deliuered fro so gre
te perils: into whom we hope also
ze he schal deliuer: While also ze hel
pen in þis for us / þat of þe p[ro]p[er]ties
of many facis: of þat zeu[er]yng. þat is
in us. þat we be don for us by ma
nye men to god / for oure glorie is þis.
þe witnesinge of oure cōscience / þat
in synpleness & demesse of god. &
not in fleschly wisdom: but in þe gr[ati]e
of god. we lyued in þis world. but
more plenteuously to you / & we write
not oþer þingis to you: þan þat
ze han rad & knowe / & I hope þat
into þe ende ze schulen knowe: as
also ze han knowe us a party / for
we beu youre glorie: as also ze beu
oure in þe day of oure lord ihu crist
& in þis trustinge I wolde first co
me to you: þat ze schuld haue þe se
cunde grace / & passe by you to ma
cedonie: & eft fro macedonie come

to you. & of you be led into iude / but
whāne i wolde vis yung: wher i vli
de vultid fastnesse: eyu po pigis p^t
i penke: i penke aft^r pe fleisch: yat at
me. be it is. & it is not / but god is tre
we. for oure word p^t is at you is. & is
not is not p^r me / but is. is in it / for whi
thū crist pe sone of god. whiche is p^r
dyd among you bi vs. bi me & siluā
and thy mothe. p^r was not in hī is
& is not: but is. was in hī / for why
hou manye eue ben bihestis of god:
in pilke is ben fulfillid / & p^rfore we
seien amen to god: to oure glorie / so
vely it is god p^t confermey vs wip
you in crist / & pe whiche god anoynt
de vs. & whiche marke vs. & zat er
nest of pe spirit in oure hertis / for
g. i depe god to witnesse azeng my
soule: p^t i sparynge you cam not o
uer to corupthe / not p^t we bē lordis
of your feip: but we ben helpers

of your joye / for your vileue ze sto
I ordeynede this **II. II. c.** **Then** //
 pig at me: p^t I schulde not co
 me ettoone in heynesse to you /
 for if I make you soz: who is he p^t
 gladiu me: but he pat is sorowful
 of me / & pis same pig I wrot to you.
 pat whane I come: I haue not sorow
 we on sorowe. of pe which it biho
 uey me to haue joye / & I triste i you
 alle: p^t my ioye is of alle you / for of
 myche tribulaciou & angwisch of hie:
 I wrot to you by manye teis / not p^t
 ze be soz: but p^t ze wite. whi chari
 te I haue more plenteuouly in you /
 for if ony man hay maad me sorow
 ful: he hay not maad me sorowful
 but aparty. p^t I charge not you alle
 pis blamyng p^t is maad of manye:
 suffisy to hi p^t is such oon / so p^t azen
 ward ze ray forzeuen & couforte / les
 te p^t auenture he p^t is such a mane

man: be lopen up by more greet
heupnelle for whiche ping i like
che you: yt ze confirme charite to
hi for whyp perfore i broot pis:
pat i knowe youre proof. where
in alle p̄gis ze ben obedient for
to whom ze han forzouen ony p̄g.
also i haue forzouen for i p̄t pat
i forzaf. if i forzaf ony p̄g. haue
forzouē for you in pe p̄loone of
crist/ yt we be not displeued of ca
tanas for we knowen hile pouzt
is/ but whanne i was comen to tro
ade for pe gospel of crist. & adore
was opened to me in pe lord: i
hadde not reste to my spirit. for i
foud not my broȝt tite/ but i seide
to hem fare wel: & passide into ma
cedonie/ & i do p̄ankingis to god.
yt enere more makip us to haue
victorie i crist ihu. & schelbt vi vs
pe odour of his knowinge in eth

place / for we ben ye good odour
of crist to god / among pese p^rue
maad saas: & among pese pat
p^risken / to o^re sovely odour of de
ep into deap: but to op^re we be
odour of liff into liff / & to p^risken ^{pele}
who is so able: for we ben not as
manye p^rton aboutre by ye wo
rd of god: but we speken of den
nelle as of god bifo^re god i crist

Begynne we p^rfo^re **Am . 2**
estloone to preise vs self:
or wher we nedeⁿ as sime p^ris
tis of preisinge: to you or of you:
ze ben oure pistle writu in oure
hertis: whiche is knowen & red
of alle men / & maad open for ze
ben ye pistle of crist: myn strid
of vs / & writu not w^y enke: but
bi ye spirit of ye luyng^e god /
not in floone^e tablis: but i flesch
ly tablis of herte / for we haⁿ such . l

trist bi ault to god. not yat we be
suffiaent to penke ony ping of us
as of us: but oure suffiaence is
of god/ whiche also made us able
in ymptis: of ye uelke testament:
not bi lettre but bi spirit/ for ye lette
sleep but ye spirit quikenev/ & if ye
in ymptiacion of deap witten be let
tris in stoonen: was in gloxie/ so y^t
ye childre of israel myzten not bi
holde into ye face of moises: for
ye gloxie of his chere. whiche is a
voidid/ hou schal not ye in ympti
cion of ye spirit be more in gloxie:
for if ye in ymptiacion of dampna
cion was in gloxie: myche more ye
in ymptre of rztibilnesse is plete
vous in gloxie/ for ney w^r y^t yat
was deer: was glorified in yis
part for ye excellent gloxie/ & if y^t
y^t is a voidid was bi gloxie: myche
more y^t y^t diuelly stille is i gloxie/

verfore we p^r han such hope: vlen
 myche trist / & not as moises leide
 a veil on his face: pat ye childe of
 israel schuldē biholde into his face /
 whiche veil is avoidid; but ye wit
 tis of hem ben astoneied / for into
 vis day ye veil in redinge of ye ool
 te testament dwellyp. not schewid.
 for it is avoidid in crist / but into
 vis day whāne moises is rad: ye
 veil is put on her hertis / but whā
 ne israel schal be conuincid to god:
 ye veil schal be don away / & ye spi
 rit is ye lord / & where ye spirit of ye
 lord is: pere is freedom / and alle we
 pat w^t opē face sen ye glorie of ye
 lord: ben transfurid into ye same
 image fro clauelle into cleruelle
 as of ye spirit of ye lord. **iii. 2**

Therfore we pat han vis ad
 mystration after vis p^r we
 han gett meir: faile we not. but

of

to we away ye pryv. vngis of scha-
me. not walkinge in futele gyle. nei-
vir domge aboutre in ye word
of god. but in schewinge of ye tru-
pe/commendinge us self to ety co-
cience of men. before god. for if al-
so oure gospel is keued. in yese pt
pischen it is keued in whiche god
hay blyndid ye unsewful men of
pis world. pat ye liztunge of ye
gospel of ye gloze of crist. whiche
is ye image of god schyne not.
But we pchen not us self. but oure
lord ihu crist. 7 us zoure seruantis
bi ihu. for god yt seide lxt to schyne
of derluectis he hay zeue lxt to ou-
re hertis to ye liztunge of ye scie-
ce of ye deernesse of god i ye face
of ihu crist. 7 we han pis tresour
in brutil vesselis. yt ye worpynesse
be of goddis vtu. 7 not of us. i alle
vngis we suffren tribulacoun. bt we

ven not angliſchid or andied we
 ven maad poze: but we lacken no
 yng / we ſuffren perſecutioū: but
 we ven not forſaken / we v̄e maad
 loib: but we v̄e not confoundid / we
 ven caſt doū: but we p̄ſthen not
 and eū moze we veren about pe ſe-
 iſge of ihū in oure body: p̄t alſo pe
 liſ of ihū be ſcheibid in oure bodi-
 es / for eū moze we p̄t lyuē. v̄e takē
 into deey for ihū / pat pe liſ of ihū:
 be ſcheibid in oure deedly fleiſch / y
 fore deey worchip in vs: but inſ i you
 blind we han pe ſame ſpirit of feip.
 as it is writen / I haue bileued: for
 whichē p̄ig it is ſpoken / & we bile-
 uen: wherfore alſo we ſpeken / w̄t̄ig
 pat he p̄t reſide ihū: ſchal reſe alſo
 vs w̄p ihū. & ſchal ordeyne w̄t̄ you
 & alle p̄igis for you / pat a plenteuouſ
 grace by manye panligis: be plēte-
 uouſ into pe gloze of god / for which

þing we faile not / but þouȝ oure
vttur mā be coꝛꝛuꝛt^uid: nepeles þe mē
man is reuelid fro day to day / but
þat lȝt pīg of oure tribulaciō: p̃t
laſtly now but as it were by a mo-
ment woꝛdhp ī vs oū meſure an e-
uerlaſtinge burȝū into þe hȝneſſe
of gloꝛie / while p̃t we biholdē not
þo pīgis p̃t ben ſeyn / but þo þat bē
not ſeyn / for þo pīgis p̃t ben ſeyn:
ben but diuṛge for alſhozt tyme / bt
þo pīgis p̃t ben not ſei: bē euilaſtinge /

And we witen. p̃t if **v. c.**
oure erpely hous of þis diuel-
linge be diſſolued: p̃t we han a bil-
dinge of god. an hous not maad
by hondis: eueralſtinge in heueneſ /
for whi in ^{þis} pīg we mournen: couer-
tinge to be clopid aboue. Wiþ oure
diuellige whiche is of heuene / if ne-
peles we ben founden clopid: t̃ not
nakid / for whi we p̃t ben in þis tr

bernade: so nowen wipne / & ben he
 uged for y^t we wolen not be spouid:
 but be doyd aboue: y^t ye like ying
 y^t is deedly: be sopen up of lyf / but
 who is it y^t maky us into ye same
 ying: god yat zaf to us. ye earnest of
 ye spirit / perfore we ben hardy alga
 tis & wite yat ye while we ben iⁿ yis
 body: we gon in pilgrymage fro ye
 lord / for we walken by fery: and not
 bi cleer lizt / but we ben hardy & han
 good wille. moxe to be in pilgryma
 ge fro ye body: & to be p^rsent to god
 and y^fore we styuen. whey^r absent
 whey^r p^rsent: to plese hi / for it biho
 uey us alle to be scheuid bifore ye tro
 ne of crist / y^t euy man telle ye propre
 yigis of ye body. as he hay don. eyr
 good eyr yuel / perfore we witunge
 ye drede of ye lord. couⁿseilen me: for
 to god we ben open / & i hope y^t we
 ben open also in zoure consciencis / we

comenden not us self effoone to 3^u.
but we zeuen to you occasioun to ha
ue glorie for us / pat ze haue to hem
pat glorie in ye face: & not in ye her
te / for eipre we by mynde: passen to
god / eipre we ben solbre to you / for ye
charite of crist dxyuep us / gessinge
pis pig. p^t if oon diede for alle: pā
ne alle weren reede / & crist diede for
alle / pat per p^t lyuen. lyue not nouw
to hem self: but to hī p^t diede for hē
& roos azen / verfore we fro pis tyme.
knowen no man after ye fleisch / vo
w we knowen crist after ye fleische:
but nouw we knowen not / y^fore if o
ny newe creature is in crist: ye ool
de pigis ben passid / & lo alle yngis
ben of god / whiche recoūsilide us to
hī bi ihū crist: & zaaf to us ye seruy
se of recoūsilige / & god was in crist.
recoūsilinge to hī ye world: not ret
tyngge to hem her gittis / & puttide in

us: ye word of reconcilinge / verfore
we vlen message for crist: as if god
monestip bi us / we biseche for crist:
be ze reconciled to god / god ye fa-
der made hi synne for us. yt is sacri-
fice for synne / whiche knew not syn-
ne: pat we schulden be maad rithis
ueste of god in hi. **vi. 2.**

But we helpinge monelsten:
pat ze releyue not ye grace
of god in veyn / for he seip / in tyme
wel plesyng 3 haue herd yee: and
in ye day of helpe 3 haue helpid yee
lo now at tyme acceptable: lo now
a day of helpe / zeue we to no ma any
offencioñ. yt oure scruple be not re-
proued / but in alle p̄gis zeue we vs
self as ye mynystris of god. in my-
che patience. in tribulaciōis. in ne-
dis in angwischis. in betingis. i pry-
seis. in discencionis wip me. i trauel-
lis. in walkingis. i fastingis. i chastite

in künigge. in long abidinge. i swet
nelle in pe holy gost. i chartee not
feyned i word of truþe in pe vtu of
god by armers of rztibituelle to
perithalf & on pe liffthalf bi glorie
& vnoþley by yuel fame & good fa
me as disseyuers & trewe men as
yei p^t ben vnknownen. & knolben
as men drynge. & lo we hve as di
astid & not maad deed as sorow
ful. euenmore yowngge as haupinge
nede. but makige manye me riche
as no pig haupinge. & weldinge
alle pigs. **elze** corinthis oure mo
up is open to zou. oure herte is a
largid. ze ben not angwischid i us.
but ze ben angwischid in zoure in
wardnessis. & i seie as to cones. ze v
han pe same welwand be ze alargid.
22yle ze bere pe zok wip unferpful
men for what ptyngge of rztibituel
nelle wip wickidnesse. or what fe

lowship

lowship of lgt to derknessis / & wlt
 acozdrige of crist to behal. or what
 part of feipful: wip unfeipful and
 what consent to ye temple of god
 wip manumetis / & ze ben ye tem
 ple of ye wygge god: as ye lord
 seip / for i schal dwelle in & i schal n
 walke among hem / & i schal be god
 of he / & yei schulen be a peple to me
 for whiche pig go ze out of ye myd
 dil of hem: & be deptyd seip ye lord
 & touche ze not vndene pig: & i sch
 al resseyue zou / & i schal be to zou
 nito afadr: & ze schulen be to me
 nito sones & doutris seip ye lord

herfore **II. cor. 13.** **Salmyzty.**
Gmost derwoxe byprie. we
 pat han yese byhestis: denle us fro
 al filpe of ye fleischet & of ye spirt.
 dounge holynesse in ye drede of god
 take ze us. we han hurt no man
 we han apeurd no man. we han

bigilid no man / I seie not to you
condempnyge / for I seide before y^e
ye ben in youre hertis: to die to gi
dye & to hyue to gide / myche trist
is to me anentis you: myche glo
rie is to me for you / I am fillid wth
comfort. I am plentuous in ioie.
in al oure tribulacioun / for whanne
we were come to macedonie: ou
re flesh hadde not reste: but we
suffriden al tribulacioun / wipoute
for y^e fytigis & dzedis wipine / but
god y^e comforte meke men: cou
fortide us in y^e compynge of tite / &
not oonly in y^e compynge of li: but
also in y^e comfort bi whiche he us
comfortid in you / tellinge to us
your desire your wepyng: & you
re loue for me: so y^e I ioie more /
for youz I made you sorow in apistie:
it rebye not me youz it rebide / se
inge y^e youz pilke pistle made you

sorp at an oir: nolk I haue joie
 not for ze were maad sorouful. but
 for ze were maad sorowful to pe
 uaiue / for whi ze ben maad sorp
 after god. yt in no pig ze suffre per
 rement of us / for ye sorowe yt is
 after god: wordy penaunce into
 stidfast helpe / but sorowe of ye wo
 rld. wordy teep / for lo pis same pig
 pat ze ben sorouful after god: hou
 myche bilsynesse it wordy in zou.
 but defendige. but indignaoun. but
 drede. but desire but loue but vena
 ce / in alle pigis ze han zonen zou
 self. to be undefouled in pe cause
 yfore pouz I wrot to zou: I wrot
 not for hi pt dide ye ymiurie / ney
 for hi pat suffride: but to sthewe
 oure bilsynesse whiche we han for
 zou before god / perfore we be cou
 fortid. but in zoure confort more
 pleuouly / we joiete more o ye

101
joie of tite: for his spirit is fillid of al
le you / & if i gloriēde ony pig amentis
hī of you: i am not confoundid / b^t as
we han spoken to you alle pigs: so
also oure gloxie p^t was at tite. for
his spirit is maad true / and ye in
wardnesse of hī be more plenteuous
ly in you / whiche hay in mynde pe
obedience of you alle: hou wip dre
de & treublynges relespueden hī
i haue ioie pat i alle pigs i triste
in you

Ye eizye chapitre //

But bryue we make knowen
to you pe grace of god: pat is
zouē in pe churchis of macedonie
pat in myche asayunge of tribula
ciōn: ye plente of ye joie of hē was
& ye lyeste ponerte of hē: was plē
teuous into pe richellis of ye sym
plenellis of hem / for i bere witnes
singe to hē: aff^r myzt & aboue myzt
yei were wilful / wip myche mones

tinge biledyngt vs ye grace & ye co
mynynge & ye mynystryng: yat is
maad to holy men / & not as we ho
pidē: but yei zauen hem self first to
ye lord / aft'ward to us. by ye wille
of god / so y^t we sheden tite. yat as he
began: so he perfourme in zou vis
grace / but as ze abouiden in alle y^g
is. in fey & word & künynge. & al bi
synesse. more on & in zoure charite
unto us: yat also in vis grace ze abou
te / I seie not as comaūdige: but by
ye visynesse of opure men. mynyng
also: ye good witt of zoure charitee
& ze witen ye grace of oure lord ihū
crist. for he was maad nedy for zou
whāne he was richē: y^t ze schuldē be
maad richē bi his nedynesse / & I zeue
couñcil in vis y^g / for vis is profitable
to zou. yat not oonly han begunne to
do: but also ze begunen to haue wil
le fro ye former zeer / but now p^rofōme

ze in dede / pat as ye discernoun of
wille is redy: so be it also of par
fournynge of pat y^t ze han / for if
ye wille be redy: it is acceptid after
pat it hap. not aff' y^t it hap not / &
not y^t it be remission to oye men:
and to zou tribulacion / but of e-
uenesse in ye p^rsent tyme: zoure
haboundaunce fille ye mysele of he
pat also ye haboundaunce of hem. be
a fillinge of zoure mysele / y^t euene-
se be maad: as it is witten / he pat
gadride myche: was not encrefid /
and he y^t gadride litle: hadde not
lesse / & 3^do pankyngis to god y^t 3^daf
ye same bysynesse in ye herte of tite
for he ressevede exortacion or moner-
tinge / but whane he was busier: bi
his wille he wente forp to zou / and
we senten wy h^t a b^rop^r. whos
p^risynge is in ye gospel by alle chur-
chis / & not oonly: but also he is orde

ned of churchis. ye felowe of our pil-
 grimage into this grace yt is mynny-
 strid of us to ye glorie of ye lord. & to
 oure ordeyned wille / eschewinge this
 ynnig. yat no man blame us. in this
 pleinte. yt is mynnystrid of us to ye
 glorie of ye lord / for we purueyen
 goode vrgis. not oonly bi fore god.
 but also bi fore alle men / for we sen-
 ten wip hem also oure bropr. Whō
 we han preued in manye vrgis of
 te. yat he was bi sy. but now myche
 bilier. for myche trist in you / eip for
 tite yt is my felowe & helper ī you.
 eip oure bryven apostlis of ye church
 of ye glorie of crist / y fore sche-
 weze into hem in ye face of churchis.
 yt schewige yat is of youre
 charitee. & of oure glorie for you.
 or of ye mynnystrerie. **III. c.**
E yat is maad to hely me. it
 is to me of pleinte to write to you.

for I knowe youre wille: for ye whi
che I haue glorie of you anentis ma
cedonys / for also aaye is redy fro a
yeer passid: & youre loue hap hard ful
maupe / & we han sent bryue. pt vis
pig: pat we glorie of you: be not a
voidid in vis party / pat as I seide ze
be redy / lestt whanne macedonys
comen wip me. & fynde you v redy:
we be schamed. pt we lize you not
in vis substantie / yfore I geside nelle
sare to þie bryuen: pt yei come bfore
to you / & make redy vis bihurt bles
singe to be redy: so as blessinge & ut
as auarice / for I seie vis pige / he pt
sowp scarly: schal also repe scarly
& he pat sowp i blessingis: schal al
so repe i blessingis / ethe man as he
castid in his herte: not of heuynef
se oz of nede / for god louey aglad ze
ne / & god is myzty to make al grace
abounde in you / pt ze in alle pigis e

we more: have al sufficiency. & abound
in al good werk as it is writen he deli-
vered a blood. he gaf to pore men: his ryz-
wisnesse dyvellyp wythouten ende and
he yf mynistry seed to ye sowere. so
shal zene also breed to ete / & he schal
multiplye youre seed: & make nyche
ye encresinge of frutis of youre ryz-
wisnesse / yf in alle yngis ze maad ri-
che: were plenteuous in al symple-
nesse / whiche worchip bi us: toinge
of praisys to god / for ye mynister-
ie of yis office. not oonly fyllip po yng-
is yf faith to holy men: but also mul-
tipliey many yngis to god: bi ye y-
uynge of yis mynisterie / whiche glo-
rifyen god in ye obedience of zour kn-
owledgyng in ye gospel of crist: & i sym-
plenesse of communicacioun to hem.
& into alle / & in ye visithinge of hem
for zou: pat deliuren zou for ye excellēt
grace of god in zou / to praisys

to god of ye zift of hī pat mai not
 ud juyp silf. **¶** **¶** We teeld
 poui inſerche zou. by ye myl
 tenelle 7 coſtueſſe of criſt / which in
 ye face am meke among zou: 7 j
 abſent triſte in zou / for j preie zou:
 pat leſte j p̄ſent be not boold by
 ye triſt in which j am geſſid to be
 boold into ſūme / pat demē vs: as
 is we wandzē aft̄ ye fleiſch / for we
 walkinge in fleiſch: fixten not
 aft̄ ye fleiſch / for ye armurs of
 oure kuyzthode ben not fleiſchly:
 but myzty bi god to ye diſtruction
 of ſtrenggis / 7 we diſtriē cōſeilis.
 7 al huzneſſe pat hizep it ſilf azens
 ye ſaence of god: 7 dzyuen into e
 cautiſte al v̄durſtondinge ito ye ſer
 uice of criſt / 7 we han redy to vēge
 al v̄nobeſience: whāne zoure obe
 dience ſchal be fillid / ſe ze ye p̄gis
 pat ben aſur ye face / if ony man

trusty to hi self.

pat he is of crist: penke he vis
 pving eft auentis hi self: for as he
 is cristis: so also we: for if i schal
 gloxie ony pig more of oure po-
 wer. whiche ye lord gaf to vs into
 edifyinge. & not into destruction:
 i schal not be schamed but pat i
 be not gessid. as to fere you bi epis-
 this. for per seie. pat ye episthis be
 greuous & stronge. but ye p'sen-
 ce of ye body is feble. & ye word
 boxy to be dispisid: he pat is such
 oon. penk yus: for such as we ab-
 sent ben in word bi episthis: such
 we ben p'sent in dede: for we doze
 not putte us among. or compari-
 sonne us to sume pat comenden
 hem self: but we mesuren us in us
 self: & comparisonne us self to us
 for we schulen not haue gloxie ou
 mesure: but by ye mesure of ye
 rule whiche god mesuride to us.

pe mesure y^t strecthip to you / for we
ouer strecthen not fory us: as not
strecthige to you / for to you we came
in ye gospel of crist: not glozinge
ouer mesure in ope mennes tra-
uelis / for we han hope of youre fe-
w y^t weky in you to be mangry-
fied bi oure rule in haboundance / also
to pche into yo pynnis y^t ben bizen-
dis you: not to haue glorie in ope
mennes rule. in pese pynnis y^t be ma-
ad redy / he y^t gloriep: haue glorie i
ye lord / for not he y^t comendip hi
self is prued: but whom god comen-
I wolde y^t ze wolde **¶ 1. c. 4. dyp //**
suffre altil yig of myn vlti-
dom: but also supporte ze me / for i lo-
ue you by ye loue of god / for i haue
spousid you to oon housbonde: to zel
te a chaste virgynne to crist / but i drede
leste as ye serpent disseyuede eue wth
his subtil fraude: so youre wittis ben

corrupt. & fallen down fro ye synpleness
 se y^t is in crist / for if he y^t comen pre
 chyn anoy crist. whom we p^rchē not.
~~or anoy gospel.~~ or if ze taken anoy
 spirit whom ze tooken not: or anoy
 gospel. whiche ze resseyueden not:
 ryzty ze schulen suffre / for I bene. y^t
 I haue don no y^rig lesse pan ye grete
 aposthis / for pouz I be vnlerued in
 word: but not in kunnynge / for in
 alle y^ris I am opē to zou / or wher
 I haue don synne. mekynge my self:
 pat ze be enhaunsid. for frely I p^rchide
 to zou ye gospel of god: I made nalyd
 opure churchis: & I took soud to zoure
 seruyse / & whāne I was among zou
 & hadde nede: I was chargous to no
 man / for bypnyre y^t came fro macedo
 nye fillidē y^t y^t failde to me / and in
 alle y^ris I haue kept & schal kepe
 me wipoute charge to zou / ye trupe
 of crist is in me: for yis glorie schal

not be broken in me in pe cūtrees
of acaie / whi: for I loue not you: god
bot / for y^t y^t I do: & y^t I schal do / is y^t
I kute alwey pe occasiō of hē: y^t wolē
ocasiō / y^t I pe pig in wylthe pei glo
riē: pei be fōūde as we / for suche false
aposthis ben trecherous werkme. &
transfigure hē ito aposthis of crist / &
no bondu / for satanas hi self. transfi
gure hi self ito an aūgel of lūt / per
fore it is not greet. if his membris be
transfigurid. as pe in mystry of ryt
wisnesse. whos ende schal be aft^r her
werkis / et I seie: leste ony mā gesse
me to be v̄ wise / ellis take ze me as
v̄ wise: y^t also I haue glorie altil
what / y^t y^t I speke: I speke not aft^r
god / but as in v̄ wisdom: i vis sub
staūce of glorie / for manye mē glo
rien aft^r pe fleisch: & I schal glorie
for ze suffer gladly vnwise men:
whāne ze self ben wise / for ze suffer

ne if ony man dypuey zou into ser-
uage. if ony man deuourip. if ony
man takip. if ony man is enhaū-
sid bi pride. if ony man luytip 3^u ou
pe face by vñoblepe 7 seie. as if we be-
ren lyk in pis party. in what yig o-
ny mān dar. i vñuistō 7 seie. 7 i dar/
pei ven ebreus 7 i // pei ven israeli-
tis 7 i // pei ven pe seed of abraham.
7 i // pei ven pe mynystris of crist. 7
i // as lesse wise 7 seie. i more in ful e-
manye traueilis. in p̄lous more p̄le-
tenously. in woundis aboue maile. in
deep⁸ ofte tymes 7 relleyuede of pe je-
wis. fyue lipis forty strokis: oō lesse
pries i was beten wip 3erdis: oones
i was stoned / pries i was at schyppē
breche: anyzt and aday i was in pe
deppnesse of pe see in weies ofte. i pe-
lis of floodis. in perelis of venes. in
p̄elis of kyn. in perelis of hepe men.
in perelis in cite. in perelis in desert.

in perelis in pe see. in pelis among
falce bryen in traueile & nedynesse:
& many wakings in hunger & yst:
& many fastis in coold. & naked-
nesse / wyoute po pygis yt ben wy-
oute fory. my eche daies trauelinge.
is pe wyllynesse of alle churchis / who
is lyk: & i am not lyk: who is stan-
dyng & i am not bent / if it bihouep
to glorie. i schal glorie in po pygis
pat ben of myn infirmytee / god & pe
fadir of oure lord ihu crist. yt is blef-
sid into worldis: wot yt i be not / pe
quost of ramaak of pe king. of pe
folk arthe: kepte pe atee of rama-
seues to take me / & bi alwyndol in a
leep i was latedou bi pe wal: & so
i a capite hile hondis **¶ 4. c.**
If it bihouep to haue glorie:
it spedip not / but i schal co-
me to pe visiois & to pe reuelacio-
us of pe lord / i wot aman in crist yt

before

vifore fourteene 3 eer. whether in body.
 whether out of body. I wot not. god
 wot: yat such a man was raiysch
 id til to ye priddy heuene / & I woot
 liche a man. whether in body whether
 out of body I wot not. god wot:
 yat he was raiyschid to paradice
 & herde prync wordis: whiche it is
 not leetful to a man to speke / for su
 che manie yigis I schal glorie: but
 for me no yig. no but in myn ifur.
 my trees / for if I schal wile to glorie.
 I schal not be vnbile / for I schal seie
 triue / but I spare lestte ony mā ges
 se me ouer yt yig yt he seep in me
 or herp ony yig of me / & lestte ye gr
 etueste of reuelacoū's enhaūse me
in pride: ye pricke of my fleisch. an
 aungel of satanas is zouen to me.
 yat he buffate me / for whiche yig
 pres I priede ye lord yt it schulde go
 Alkef fro me / & he seide to me / my

grace sufficly to yee / for vtu is y
fittly maad in infirmytee / yfore
gladly I shal glorie in myn ifir
mytees: y^t y^e vertu of st dwelle
in me / for whiche yig I am plesid
in myn infirmytees. in dispensyngis
in nedis. in pertriciouus in ang
wischis for crist / for whane I a sili:
pāne I am myzty / I am maad un
witty: ze constryngeden me / for I
olue to be comendid of you / for I
dide no yig lesse pan per: y^t ven
aposthis aboue mane / pouz I am
nouyt: nepeles ye signes of my
aposthied v^e maad on you i al pa
cience. t^e signes t^e grete wondris t^e
vertues / t^e what is it y^t ze had den
lesse pan ovyre churchis: but pat
I my self greuede zeu not: for zeue
ze to me yis wrong / lo yis prid
de tyme I am redi to come to you:
t^e I shal not be greuous to you / for

I seke not po p̄gis y^t ven zourerbt
 zou / for ney^r cones owen to trefour^r
 to fadir & modir: but ye fadir & mo
 dir to ye cones / for I schal zeue mo
 ost wilfully: & I my self schal be zo
 uen aboue for zoure soules / yowz I
 moze loue zou: & be lesse loued / but
 bi it. I greuede not zou: but whāne
 I was litil I took zou wip gile / whe
 yur I disseyuēde zou: bi ony of hē whi
 che I sente to zou / I p̄ede tite: and I
 sente wip hī a bropr / wher tite bi
 gilde zou: wher we zeden not in ye
 same spirit: wher not in ye same
 steppis: sum tyme ze wenen y^t we
 schulen excuse us anentis zou / bitore
 god in crist we speke & moost dere
 bryen: alle p̄gis for zoure edifiyge
 but I drede lesse whāne I come: I sch
 al fynde zou. not such as I wole. &
 I schal be founden of zou. such as ze
 wole not / lesse pauenture stryuygis.

enuyes. sturdynellis. discordiaūs
 ⁊ detracōūs. pryuy spertis of discord.
 bolnyngis bi pride debatis bē amōg
 you ⁊ leste eftsoone whāne i come.
 god make me low auentis you. ⁊ i
 by weile manye of hē y^t before syn
 nedē. ⁊ diden not penaūce on pe
 vncleñesse ⁊ fornytaōū. ⁊ unchal
 tite y^t yei hau don.

En pis pridde tyme: I come to
you / & in ye mounp of threyne
or yre witnessis: eily word schal ston-
de / I seide bifoze & seie bifoze as yre
sent thies & now absent: to he pat
bifoze han syned & to alle opure / for
if I come eftsoone: I schal not spai-
wher ze seke ye preef of yt crist yt
spekyn in me: whiche is not feble in
you / for yow he was crucified of in
fynnytee: but he lyuey of ye vertu
of god / for also we ben sylk in him:
but we schulen lyue wip hi of ye

16

vtu of god in vs / afaie zou sile / if ze
 ven in pe fery: ze zou sile prene / whe
 purze knouen not zou sile: for crist
 ihu is in zou: but in hap ze ben rep
 uable / but i hope yt ze knouen: pat
 we ben not repreuable / & we pñe pe
 lord: yt he do no pñg of pñel / not yt we
 seme pñed: but yt ze do yt yt is good /
 & pat we ben as repreuable / for we
 moū no pñg azens tripe: but for pe
 tripe / for we zoen whanne we ben
 lyk: but ze ben unytp / & we pñen
 vis pñg zo ure partemou / pñore i ab
 sent write pese pñg: pat i pñent do
 not hardere / bi pe power whiche pe
 lord gaf to me īto edificaciou: & not
 īto zou: distructiō / by pñe hēnes
 forwārd joie ze. be ze pñit exite ze.
 vñdirstonde ze pe same pñg haue
 ze pees: & god of pees & of loue: sch
 al be wip zou / grette ze wel to gidre
 ī hōly cos / alle hōly mē grette 3^u wel /

De grace of oure lord ihū crist. & ye
charite of god. & ye couynynge of
ye holy gost: be wy alle zou amē.
*here endy ye secōde pistle to cor
inthis / and bigynney ye plogi
on ye pistle to galathies //*

Salathies ben greekis / yei
taken first of ye apostle. ye
word of truþe / but after his goiþe
away yei were temptid of false
apostles: yt yei were turned fro
ye laibe & circumcisiō / ye apost
le azen depy hē to ye seip of tru
þe: & writy to hē fro effesus / *pis*
seip Jerom of pis pistle //

Sul ye apostle not of
men ne by man: but bi
ihū crist & god ye fadir.
pat releside hi fro deþ / &
alle ye bryþre yt ben wy me: to
ye churchis of galathie grace to
zou & pres of god ye fadir: & of ye

lord ihu crist / yat iust hi self for our
 synes: to deliuer us fro pe p̄sent
 wikkid world / bi pe wille of god &
 oure fadir: to whom is worship
 & glorie ito worldis of worldis a
 men / I wondre yf so soone ze be y
 moued fro hi yf depide zow ito pe
 grace of crist: ito anoyr euāgelie
 whiche is not anoyr: but yf y be
 sume yf disturbyd zow: & wole mis
 turne pe euangeliē of crist / but
 yow we or an āgel of heuene
 preche to zow be this yf yat we ha
 prechid to y: be he aduised / as I
 haue seid bifoze: & wole eftsoone
 I seie / if any p̄ship to zow be
 yat yf ze han vnderfenge: be he
 acursid / for now: wher so euer
 I men or god: or wher I seche to
 plese men: if I plese men: I
 were not yf crist / for
 I haue I make known to zow:

pe euāgelie pat was prechid of me:
for it is not by man/ ne i took it of
man ne lernede: but by reuelaciō
of ihū crist/ for ze han herd my con-
uersaciō sum tyme in pe ierurie:
⁊ pat i pursuede passingly pe chur-
che of god ⁊ fauzt azen it/ ⁊ i pfitide
in pe ierurie aboue manye of myn
euene eldrys in my kynde: ⁊ i wās
more haboundantly a folowere of
my fadrys tradiciōs/ but whāne it
pleside hi p^t to me fro my mo-
der wombe. ⁊ depide by his grace.
to schewe his sone in me. p^t i schul-
de p^t che hi among pe hevene: and oō
i drew me not to flesch ⁊ blood/
ne i cam to ierlm̄ to pe aposthis:
pat weren to fore me. but i wente
into arabie. ⁊ eftsoones i turnede
azen into damask/ and liven ~~astir~~
pre zeer. aft^r i cam to ierlm̄. to se pe
tur: ⁊ i dwelide wip hi fiftene daies/

but

but I call noon of ye apostles: but
 James oure lordis broþr / & yese pig
 is whiche I write to you: lo to fore
 god yat I lie not / afterward I am i
 to ye costis of liue & chie / but I
 was unknowen bi face. to ye chur
 chis of Jude pt weren in crist / & yei
 hadden oonly an heringe. yt he pat
 pursuede us sum tyme: & chide now
 ye fep azenis whiche he fauzt su ty
 me. & in me yei glorifieden god. **¶ 2.**

And lipen fourtene zeer after est
 soones I wente up to ierlm wt
 barnabas. & took wip me tpte / I wē
 te up by reuelacōū & spak wip hē
 ye euangeliē: whiche I ppedhe amog
 ye hepene / & bi hem silt to yese yat
 semeden to be sinn what: lest I rūne
 oz hadde rūne in beyu / & neipir tite
 yat hadde be wip me while he was
 hepme: was compellid to be artū
 cidid / but for false bryuē pt weren

brouzt in. Whiche hadden entrid to
a spie oure freedom. Whiche we haue
thru crist: to brynge vs into seruage
but we geue no place to subiectioun.
pat pe trupe of pe gospel schulde dib
elle us 3ou / but of pese y^t seemed
to be sum what: whiche y^ei weren
sum tyme. it parteynep not to me
for god takup not y^e persoune of e
man / for y^ei y^t seemed to be sum
what zane me no y^{ng} / but azeu
rd whane y^ei hadden seyn pat pe
euangeli of p^prie was zoun to
me: as pe euangeli of curtioun
was zoun to petur / for he y^t wrou
te to petur in a postulhed of curti
oun: wrouzte also to me among
pe heymie / & whane y^ei hadde kno
we pe grace pat was zoun to me
of god: James & pet & jon whiche
weren seyn to be pe pilers. y^ei za
uen rythond of felouschipe to me

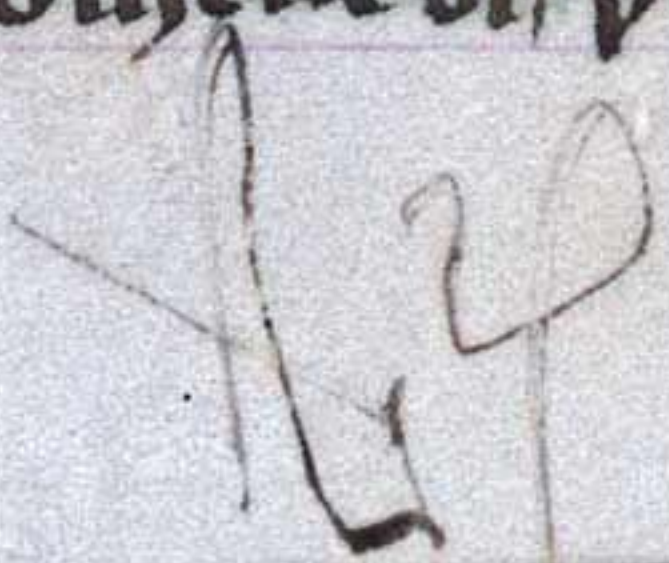
and to barnabas / y^t we among ye
heve & y^e iⁿto circumcisiō / oonly
pat we hadden mynde of poze mē
of crist / ye whiche yⁱg I was ful bi
li to do / but whāne petir was comē
to antioche: & azen stood hī iⁿ y^e
face: for he was wo^rpⁱ to be und^r
nomen / for bifoze y^t y^er came sū
me fro james: he eet wⁱth y^e heve
men / but whāne y^e iⁿ weren comē
he wⁱth d^row & departe hē: d^redige
hem y^t were of circumcisiō / & y^e
opure jews assentiden to his sey
nyng: so pat barnabas was d^r a
wen of hem iⁿto pat feynyng
but whāne I saw y^t y^e iⁿ wallide
not rⁱghtly. to y^e trupe of y^e gospel:
I seide to pet^r bifoze alle men / if you
pat art agew. lyvest hevenlyche.
& not jewlyche: how coustreynt
you hevi men to bicomme jews:
we jews of kynde & not synfulle

men of þe heþine. knowe þat amā is
not justified of þe werkis of lawe:
but by þe feip of ihū crist / 7 we bile
uen in ihū crist. þat we be justified of
þe feip of crist: 7 not of þe werkis of
lawe / wherfore of þe werkis of lawe.
eche flesh schal not be justified / 7
if we sechen to be iustified in crist. we
vs self ben founden synful mē. wher
crist be mynystre of syne: god forbode
7 if I bilde azen pigis þat I haue distred:
I make my self a trespassour / for bi þe
lawe. I am deed to þe lawe: I am sic
chid to þe adis / þat I lyue to god wip
crist. 7 now lyue not I: but crist ly
uep in me / but þat I lyue now i flesch:
I lyue in þe feip of goddis sone /
þat louede me. 7 gaf hi self for me / I
caste not away þe grace of god / for
if iustfulnesse be þrouȝ lawe: þāne
Why? crist diede w^t out cause //
w^t galathies: to fore whos

ye ihu crist is exiled. & is crucified i
who hap displeued you: pat ze obeie
not to tripe: pis ounly i willne to ler
ne of you. wherze han undrffoge
pe spirit of werkis of pe lawe: or of
heringe of bileue: so ze ben foolish.
yt whanne ze han bigune i spirit: ze
ben endid i flesh. so grete pigis ze
han suffrid wip oute cause. if it be
wipout cause. he yt zeuep to you spi
rit & worchip vtues in you: wher
of werkis of pe lawe or of heringe of
bileue: as it is writen. abraham bile
de to god & it was arettid to hi to rzt
fulnesse. & yfore knowe ze yt pese pat
ben of bileue: ben pe sones of abraham
& pe scripture seynge after yt god ius
tifiep pe hevene: of bileue to olde to
fore to abraham. yt in pee alle pe he
vene schulen be blestid. & yefore pe
se yt ben of bileue: schule be blestid
wip feyful abraham. for alle pat

ben of þe werkis of þe lawe be v
dur curse / for it is writen / eche man
is cursid þat abidip not in alle þi
gis þat ben writen in þe book of
þe lawe: to do þo þigis / & þat no mā
is iustified i þe lawe bifoze god:
it is open / for a ritzful man lyueþ
of bileue / but þe lawe is not of
bileue / but he þat doþ þo þigis of
þe lawe schal lyue in hem / bʃt
aȝen bouȝt vs fro þe curs of þe la
we: & was maad a cursid for vs /
for it is writen ech man is cursid
þat hangip in þe tree / þat amōg
þe heven þe blessinge of abraha:
were maad in ihu crist / þat we v
durfonge þe biheste of spirit: þor
our bileue / bʃȝen & seie aȝt mā / no
man dispisip þe testament of a
man þat is confermed: or ordeyned
aboue / þe bihestis were seid to a
braham: & to his seed / he seip not

in seed is as in manye: but as in
oon. & to vi seed p^r is crist / but 7 seie
vis testament is ~~givet~~ confirmed
of god / ye laibe p^r was maad aft^r
foure hundrid & pritti zecr: making
not ye testament veyn to a voide
ye biheste / for if eritage were of ye
laibe: it were not now of biheste /
but god grūnted to abraham: po-
rouz biheste / what pāne ye laibe.
it is sett for trespassinge: til to ye
seed cam to whom he hadde ma-
ad his biheste / whiche laibe was
ordeyned bi aūgels: in ye hond of
a mediator / but a mediator is
not of oon / but god is oon / is pan-
ne ye laibe azen ye bihestis of god:
god forbede / for if ye laibe were zo-
uen p^r myzte quikene: vñly were
rutfulnesse of laibe / but scripture
hāp concludid alle pīgis vnder cō-
ne: yat ye biheste of ye few of ihū



trist: were zowē to hem p^t vileuen / &
to fore p^t vileue cam. per weren kept
vndir pe laibe. enclofid into p^t vileue
pat was to be scheid / & so pe laibe w^{is}
our vndir maistr in crist: pat we be
iustified of vileue / but astir p^t vileue
cam: we bē not now vndir pe vndir
maistr / for alle ze ben pe children of
god poris vileue in ihū crist / for alle
ze pat ben baptisid: ben clopid w^{it} crist
per is no jew. no greek. no bonde man.
no fre man. no male. no female. for
alle ze ben oon in ihū crist / & if ze ben
oon in ihū crist: pāne ze bē pe seed of
abraham & eris bi bilheste. **Gal. 3.**

But þese as longe tyme as pe
er is a litil child: he dyuerfip
no pig fro a seruant. whāne he is
lord of alle pigs / but he is vnd^r kepe
ris & tutouris: into pe tyme deter
mynd of pe fadir / so we whāne we
weren litil children: we seruedē un

dur ye elementis of ye world / but
 affiryt ye fulfillinge of tyne cam :
 god sente his sone maad of a wom-
 man maad vnder ye laue / yat he
 schulde azen bie hem yt were vnder
 ye laue : yat we schulde vnderfonge
 ye adopyon of sones / & for ze be god-
 goddis sones : god sente his spirit
 into zour hertis . crynge abba fader /
 & so yer is not now a seruait but a
 sone / & if he is a sone . he is an eu- bi-
 god / **But** pane ze unknowinge god :
 serued to hem yt in kinde were not
 goddis / but whane ze han knowe
 god . & ben knowen of god : hou be
 ze turned eftsoones to ye feble and
 uedy elementis . to ye whiche ze wo-
 le eft serue : ze taken kepe to daies
 & monis & tymes & zeeris / but I dre-
 de zou lest wipoute cause I haue la-
 borid among zou / be ze as I . for I am
 as ze / bywen I blesche zou . ze ha hurt

me no þing / but ze knowen þat bi m
firmyte of fleisch I haue p̄chid to you
now before: & ze dispiside not neip̄r
forsoken your temptaciō i my fle
isch / but ze resceyued me as ā rūgel
of god: as crist ih̄u / where p̄ane is
your blessinge: for I bere you wit
nesse p̄t if myzte haue be don. ze wol
den haue put out your heu. & zouē
hem to me / am I p̄anne maad an
enemye to you. seyinge you pe sope:
pei louē not you wel: but pei wole
exclude you þat ze shen hē / but sue
ze pe good enemye ni good: & not
oonly whāne I am p̄sent wip you
my finale childrē: Whiche I bere est
soones til þat crist be fourmed in
you / & I wold now be at you. & chā
ge my voice: for I am confūdid a
mong you / seie to me ze p̄t wolen
be vnder pe laue / ze han not red
pe laue: for it is writū / p̄ abrahā

hadde tliuo sones / oon of a seruaūt.
t oon of a fre wōman / but he pt
was of pe seruaūt. was borū aft^r
pe fleisch / but he pt was of pe fre
wōmā: in a biheste / pe whiche pi-
gis ben seid by an oym. vndersto-
dinge / for pese ben two testamen-
tis / oon in pe hil of synay gēdringe
into seruage: whiche is agar / for
synay is an hil pat is in arabie.
whiche hil is joyned to it. pat is
now ierlm̄. t seruey wt̄ hr̄ ~~work~~
~~is~~ children / but pat ierlm̄ pt̄ is a
loue is fre: whiche is oure modir /
for it is writen / be glad y^e bareyne:
pat berist not / breke out t are: pt̄
bringist forp no children / for ma-
nye sones ben of hr̄ pt̄ is left of
hr̄ housbonde / more pan of hr̄
pat hap a housebonde / bt̄ bixpe
we ben sones of biheste aftir isa-
ak / but now as yis pat was borū

ast' ye fleisch. pursuede hi pat was
astir' ye spirit: so now / but what
seip ye scripture / caste out ye serua-
nt. & hir sone / for ye sone of ye serua-
unt. schal not be er wip ye sone of ye
fre wyf / & so bixpen we ben not sones
of ye seruaunt but of ye fre wyf / by
whiche freedom et hay maad us fre //

Fonde ze yerrore: & uyle ze **v. c.**
eftsoones be holden in ye yok
of seruage / lo i poui seie to zou. pat
if ze be circumcidid: crist schal no mo-
re p'fiste to zou / & i witnesse eftsoo-
nes to eche man pat circūcidip him-
self: pat he is dettour of al ye lawe
to be don / & ze ben voidid awei fro et.
& ze y^t ben iustified in ye lawe: ze ha-
fallen awei fro grace / for we poru
ye spirit of bileue: abiden ye hope of
rightfulnesse / for in ihu crist neyir cir-
cumcision is ony ping woxy neyir
prepuce: but ye bileue y^t worchip

In charitee/ze rüne wel. Who letnde you
 yt ze obeyede not to trupe: consente
 ze to no man. for yis counseil is not
 of hi yt hay depnd you/ allini courdoib:
 apeurip al ye gobet/ 3 triste on you in
 oure lord: yt ze schulen vnderstonde
 noon opr pning/ 7 who pat disturbl
 ip you: schal bere doui who eue he be/
 and bryen if 3 pche 3it circuncisiou.
 what suffre 3it persecuciou: pane
 ye claimdxe of ye cros. is a voidid/ 3
 wolde yt pei weren lett away pat dis
 turblen you/ for bryere ze ben depnd
 into freedom: oonly zeue ze not freto
 into occasioun of fleisch. but bi charite
 of crist serue ze to gidre/ for enery la
 we is fulfillid in o word/ you schalt
 loue yi neyboze as yi self/ 7 if ze bite
 7 ete eche opr. se ze lest ze be wastid
 eche from opr/ 7 3 seie to you in crist
 walke ze in spirit: 7 ze schulen not
 parfournie ye desirs of ye fleische/

for þe fleisch couetis azen þe spirit: & þe
spirit azen þe fleisch / for þese ben ad-
uersaries to gidre: þat ze do not alle
þingis yt ze willen / yt is ze ben led by
spirit: ze be not vnder þe lawe and þe
werkis of þe fleisch be open / whiche
ben fornicatio. vnderesse. vchastite.
lecherie. seruyse of false goddis. whic-
che crafts. enemytees. stryues idig-
naciois. wraypis. chidigis discen-
tiois. sectis. manslaughter. drinknes-
sis. vnmesurable etingis. & pigis lyk
to þese / whiche I seie to yllas I haue
told you to fore / for þei yt don suche
þingis: schulen not haue þe kyngd-
om of god / but þe fruit of þe spirit. is
charite. ioye. pees. patience. long a-
bidinge. benignite. goodnesse. myl-
denesse. fey. temperaunce. continēce
chastite / azen suche þingis is no lawe
& þei þat ben of crist: haue crucified
her fleisch. wry viciis & couetisingis /

if we lyuen bi spirit: walke we bi
spirit / be we not maad conuētous
of veynglozie. strīge ech ovr to
wraype: or harynge eneupe ech to

Be occupied in ouȝt gilt: ze pat
ben spiritual enfourme ze such oō
in spirit of softnesse / biholdinge vi
silf lestē y^t pou be temptid / eche vere
oynis charge: & so ze schule fulfille
pe lawe of crist / for who y^t trowip
pat he be ouȝt whāne he is nouȝt:
he bigily hī silf / but eche man pro
ue his owne werk: & so he schal haue
glozie in hī silf: & not in anopir / for
ech man schal vere his owne charge /
he y^t is tauȝt bi word: comyne he
wip hī y^t techip hī in alle goodis /
nyle ze erre: god is not scorned / for
vo pigis y^t a man couip: vo pigis he
schal repe / for he pat couip in his fle
ische: of pe flesche he schal repe cor

ruption / but he pat souerayn in ye spi-
rit: of ye spirit. he schal reue eillast-
inge lif / & toinge good: faile we not
for in his tyme we schal reue. not fai-
linge / yfore while we han tyme wor-
che we good to alle men but moost to
hem y^t honny of ye fey / seze what
maie lettris I haue writun to you: w^t
my owne hond / for who eue wole
plese in ye fleisch: yis constreyneyⁿ
to be circumcidid / oonly: pat he suffre
not ye perrenuacion of cristis cros / for
newer: he y^t ben circumcidid: kepen ye
lawe / but he wolen y^t ze be circum-
cidid: y^t he haue gloxie in zour fle-
isch / but fer be it fro me to haue gloxie:
but in ye cros of oure lord ihu crist / by
whom ye world is crucified to me: &
to ye world / for i ihu crist neuer circum-
cision is ony y^tg woxy. ne p^puace: but
an elve creature / & who eue suen yis ru-
le: pees on hem & mercy & on israel of

god / & heraft no man be heip to me /
for i bere in my body. ye tokenes of
oure lord ihu crist / ye grace of oure
lord ihu crist be wip zoure spirit bu
yren amen.

*There endy gathies /
& bigynep ye plog to effelies //*

Effelians ben of arie / pese whā
ne pei hadde resceyued ye wo
rd of truþe: abiden stedefastly in ye
seip / ye apostle philip hem: writunge
to hem fro rom out of prisoun bi ti
tius ye dekene //

Thus seip i erom / .i. c.

Wul ye apostle of ihu crist
by ye wille of god. to alle
seyntis pat ben at effelie.
& to ye seipful men in crist:
grace be to zou. & pees of god oure fa
dir. & oure lord ihu crist / *Blessid be*
god & ye fadir of oure lord ihu crist:
pat hap blessid us wip al spiritual
blessinge in ~~crist~~ heuenly p̄gis in
crist / as he hap chosen us in hī filth.

83.17.12
bifore þe makinge of þe world: þat
we were holy & wipouten veniſ in his
ſit in charite / which hap bifore or
demed us into adopcion of ſones: by
Jhu crist into hi / by þe purpoſ of his
wille: into þe heringe of þe glorie
of his grace / in which he hap glori-
fied us in his deriſor þe ſone / i who
we han redempcion in his blood: for
zeueneſſe of ſynnes aft^r þe richellis
of his grace þat abounde greetly i
us in al wiſdom & prudence: to ma-
ke knowen to us þe ſacrament of his
wille / bi þe good pleaſure of him.
þe which ſacrament he purpoſide
in hi: in þe diſpenſacion of plente
of tymes / to enſtore alle viſis i criſt:
which be in heueneſ & which be
in erpe in hi / i whom we be deſid
bi ſoit bifore ordeſned / bi þe p^poſ
of hi p^t worſhip alle viſis: bi þe cou-
ſeil of his wille / p^t we be into þe he-

rynge of his glozie: we pat han hopid
 bifoze in crist / in whom also ze were
 depid. Whane ze herden pe word of tru-
 pe. pe gospel of zoure helpe / in who
 ze bileuynge ben maad / wip pe ho-
 ly gost of biheste. Whiche is pe earnest
 of oure eritage. into pe redempcion
 of purchasynge. into herynge of his
 glozie / yfoze i herynge zoure feip pt
 is in crist ihu. & pe loue into alle sein-
 tis: ceeste not to do thankynge for
 you: make mynde of you in my
 preyris / pat god of oure lord ihu aft
 pe fadir of glozie: geue to you pe spir-
 it of wisdom & of reuelacion into pe
 knowynge of hi / & pe zen of zoure
 hertis lizned: pat ze wite which is
 pe hope of his depynge. & which be
 pe richess of pe glozie of his erita-
 ge in seyntis / & which is pe extelent
 greetnesse of his vertu into us pat
 han beleued by pe workynge of pe

myght of his vertu which he wroughte
in crist: respyngē hī fro deeth & lettynge
hī ouer the rithale in heuēly pynge.
aboue eche p̄ncipat & potestat in v̄-
tu & domynaciōn & aboue eche name
pat is named. not oonly in this wor-
ld: but also in the world to comyng
& made alle p̄ngis luge vnder his feet
& gaf hī to be heed ouer al the church
pat is the body of hī & the plente of hī
whiche is alle p̄ngis in alle p̄ngis: ful

And whāne ze *Th. 2. 11* filled //
werē deēd in zoure gyltis & sy-
nes. in whiche ze wandriden sū tyme:
after the cours of this world. after the
p̄ncipe of the power of this er. of the
spirit p̄ worship now into the sones
of v̄bilenē in whiche also we alle ly-
uyden sū tyme. into the desir of ou-
re fleisch: donge the willis of fleisch
& of pouertis & we werē in kynde the
sones of wythe: as othere men but

god

god pat is riche in iūcy: for his ful my
 che charite in whiche he louede us. & he
 whāue we weren deed in synnes. quy
 kenede us to gidre in crist. bi whos g
 ce ze ben saued / & azen reusid to gidre:
 & maad to gidre to sitte in heuenly
 yingis. in crist ihū / pat he schulde scē
 we in ye worldis aboue comynge: ye
 plenteuous richellis of his grace in
 goodnesse on us in crist ihū / for bi gra
 ce ze be saued bi frey: & pis is not of zou
 for it is ye zift of god. not of werkis:
 pat no man haue glorie / for we bē
 ye makige of hī: maad of nouyt ī cō
 ihū in goode werkis / whiche god hap
 ordeined. pat we go in po werkis / for
 whiche ying be ze mynde ful: y^t som
 tyme ze werē heym in flesch / whiche
 weren seid y^t were: for y^t y^t is cord
 artūciatiō maad by hond ī flesch /
 & ze werē in y^t tyme wipout crist a
 liened fro ye lyuynge of israel. and

guthis of testimentis / not haupnge
hope of biheste: & wip out god i yis
world / but now in crist ihu: ze yt we
ren sūtyne fer. ven maad wy; in pe
blood of crist / for he is oure pees yt
made bove oon & unbūdige pe myn-
dil wal of alwal iktout moxter ene-
mytees in his fleisch / & avoidide pe
lawe of maadmenētis bi domes: yt
he make freyne in him self into oo
newe man / make ge pees: to recoū-
de bove in obedy to god bi yeaos.
deringe pe enemytees in hi self / & he
comynge pchne pees to zon yt we-
ren fer: & pees to hē yt weren wy;
for bi hi we bove han wy; comynge:
in spurt to pe fader / for now ze
ben not guthis & angyers: but ze
ben citereyns of seint & heusholde
meyne of god / aboue buildid on ye
foundament of apostlis & prefetis: vp
on p^rhyeste corner stoon crist ihu in

whom ech bildinge maad: we fix
into an holy temple in ye lord in wh
om also be ze bildid to gidre into ye
abithade of god in ye holy gost.

For ye grace of pis ping I poul
ye bounden of crist ihu for zou
heym men: if nepeles ze han heird ye
dispensacioun of goddis grace y^ris zo
uen to me in zou for bi reuelacioun ye
sacrament is maad knouwen to me.
as I aboue broot in schort pig: as ze
moū rede & vnderstonde my prudēce
in ye mynysterie of crist whiche is
not knouwen to o^re geuaciouns to ye
sones of mē: as it is schewid to his
holy apostles & p^retis in ye spirit y^r
heym men ben euene enis. of oo bo
dy: & partēes to gidre. of his buiest
in crist ihu bi ye euangeliē whos
mynyster I am bi ye zift of goddis
grace: whiche is zoue to me. by ye wor
dunge of his vertu to me leest of

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alle leuuntis. yis grace is zoue to pche
among heym me/pe vulerchable ri-
chellis of crist / & to lize alle me whi-
che is pe dispensaciou of sacrament
ind fro worldis in god. yt made alle
yigis of nouzt / yt pe myche foold wis-
dom of god be knowe to pryncis and
poreltais & heuenly yigis. bi pe chr-
che in pe lifore ordynance of worldis.
whiche he made in crist ihu oure lord
in whom we ha trust & myz comyng.
in trustyge by pe fey of hi / for whi-
che pryg. **pat** ze faile not i my
tribulaciou for zou. whiche is zoure
glorie / for grace of yis pryg i boke
my knees to pe fadir of oure lord
ihū crist. of who ety fadirheed i he-
uenes & in erpe is named / pat he ze-
ue to zou after pe richellis of his glo-
rie: vtu to be strengvid bi his spirit
in pe iuerman / pat crist dwelle bi
fey. in zoure hertis / yt ze motid and

grouidid in charite: moū. comp'heude
 wip alle seyntis. whiche is pe brede &
 pe lengwe & pe lizuelle & pe deepuelle
 also to wite pe charite of crist more ex-
 cellent pan science: y^t ze be fillid i al
 pe plente of god / & to hi pat is mystry
 to do alle þingis more plenteuouly
 þā we are or vnderstonde by pe vertu
 pat wordip in us: to hi be gloxie in
 pe church & in crist ihu into alle gen-
 eraciōis of pe worldis af worldis amē

Therfore I boūde for pe lord **my. 2.**
 vntichezon: pat ze walke wor-
 pily in pe clepinge in whiche ze ben de-
 pid wip al mykenesse & myldenesse:
 supportige eche wip patience apur in
 charite: vly to kepe vnyte of spirit in
 pe boond of pees / & body & o spirit: as
 ze ben clepid in oon hope of ioye & re-
 pinge / o lord o fap. o baptyū & fad-
 of alle: which is aboue alle men & in
 alle þingis. & in us alle / but to eche

of vs grace is zowen. by pe mesure
of pe zeuynge of crist / for whiche pig
he seip / he shryuge au his: ledde causif
te causif. he zaf ziftis to men / but whif
is it y^t he shrede vp: no but also y^t he
cum toū first into pe lowere parties
of pe erpe / he it is y^t cum toū & yat
shrede ou alle heuenees: y^t he schul
te fille alle pigis / & he zaf sūme apo
stus: sūme pfetis / opure euangelists.
opure shepherdis & techenis: to pe
ful endige of seyntis. ito pe werk of
mynysterie: ito edificaciō of cristis
body / til we rennen alle into unyte
of feip & of knowinge of goddis so
ne: into a parfyt man after pe me
sure of pe age of pe plente of crist /
y^t we be not now hitl childer mo
unge as waibis: & be not boxun a
boute wip eche wynd of techinge.
in pe wepwardnes of men. i sūtil
wit to pe dispunye of errour / but

to be true in charite. & were i alle
 þingis y^t is aris oure heed of whom
 al ye bodi sett to gidre & boude to gid
 bi ethe jointure of vndersteyunge. by
 worchinge into ye mesure of ethe me-
 ure: making edificacioun encrese of ye
 body i to edificacioun of it self in charite
 y^e fore & seie & witnesse yis ying in ye
 lord: y^e walke not now as heym
 men waliken in ye vanite of her wit
 yat han vnderstondige derlied wry-
 derknesse & ben aliened fro ye lif
 of god. bi ingnorance y^t is in he: for
 ye blyndenesse of her herte / which e
 dispeyrige bitooke hem self to vchal-
 nte: into ye worchinge of al vcleneste
 in conetise / but ze han not so lerned
 crist: ne nepeles ze herden hi / & ben
 tauzt in hi: as is true in ihu do ze
 alwey bi ye olde luyngge ye olde man
 y^t is corrupt bi ye desir of errour / &
 be ze reuelhd in ye spirit of zoure

1
soule: & clope ze ye welbe man. which
is maad aft' god in r'w'is'ne'sse. and
holp'ne'sse of tru'e / for which'e pig. ze
putte alwey lesinge: & speke ze tru'e
ech ma' w' his neyboze. for we ben
memb'rs ech to o' / be ze w'rop: & nyle
ze do syn'e / ye s'ine falle not doū on
zoure w'rappe / nyle ze zeue stide to ye
deuel / he y't st'at: now st'ele he not /
but moze traueile he in w'orthig w't
his hond'is y't y't is good: y't he haue
wherof he schal zeue to ye ned' / ech
yuel word. go not forp of zoure mo
up / but if eny is good to ye edificati
on of f'ey: y't it zeue grace to mē pat
heren / & nyle ze make ye holy goost
of god soz: in which'e ze ben markid
in ye day of redempcion / al bitt'ne'sse
and w'rappe. & indignacion. & cry and
blasfemye. be taken alwey fro zou. w't
al mahce / & be ze to gidre benigne
ciful. for zeuyng'e to gidre as also god

forzaf to you in crist

¶ **u. c. ∞ ∞ ∞**

Gherfore be ye folowens of god:

as moſte derwoxpe ſones / ⁊
walke ye in loue: as criſt louede vs /
⁊ zaſ hi ſilf for vs an offinge ⁊ ſacr
fice to god: into ye odour of ſweetneſſe /
⁊ for myſraciōn ⁊ al vndeſneſſe. or aua
riſe be not named among you: as
it bi comen holy men / eyn filpe or
folpe ſpeche or harlatre y^t pteynen
not to pfit: but moze doinge of pā
kingis / for wite ye yis ~~p^techē~~ ⁊ v^dir
ſtonde p^techē letha^r. or vndeſne mā
or couetous. y^t ſeruey to manymetis:
hāy not eritage in ye k^{ing}tdō of c^hriſt
⁊ of god / no man diſſeyne y^t bi vey
word / for whi for peſe p^tigis: ye wrap
ye of god cam on ye ſones of v^lile
ne / y^fore myle ze be maad p^teneris of
hē / for ze wereu ſum tyme derkneſ
ſis: but now lizt in ye lord walke
ze as ye ſones of lizt / for ye fruit of

lyt is in al goodnesse & iusticiusnesse &
trupe & proue ze what þing is wel ple
siuge to god & nyle ze comoune to
unfruitouse werkis of derknesse.
but more reprove ze for what þing
be don of hem in pryup: it is foul þe
to speke & alle þing p^t be reved of
ye lyt: ben openly schewid for al þing
pat is schewid is lyt for which þing
he seip rise p^u p^t asepist & rise up fro
dey: & crist schal lytne yee / þfore bi
þen se ze how warly ze schule go / not
as unwise men: but as wise men are
byrge tyme. for ye daies be yuele
þerfore nyle ze be maad unwise.
but vnderstonde which is ye wil
le of god & nyle ze be drunken of wy.
in which is lettherie: but be ze filhd
in ye holy gost & speke ze to zou si
lf in salmes & ympnes & spiritual
songis. sigige & seynge salm in zoe
hertis to ye lord / eii more doige pa

kingis for alle þingis in þe name of
 oure lord ihu crist: to god & to þe fad-
 þe suget to godre in þe drede of crist/
 wifme be þe suget to her housbondis:
 as to þe lord for þe mā is heed of þe
 wōman: as crist is heed of þe churche.
 he is sauour of his body but as þe
 churche is suget to crist: so & wifme to
 her housbondis in alle þingis me lo-
 uer & oure wyues: as crist louede þe
 churche & zaf hi self for it: to make it
 holy & cleanse it wif þe wasche
 of water in þe blood of his: to reue
 þe churche glorious to hi self. þat it
 hadde no wein ne reuelinge. or any
 such þing: but þat it be holy & undefou-
 lid: so & me loue þe her wyues: as
 her owne bodies he þat louep his
 wif: louep hi self for no man hande
 euere his owne flesch: but norischip
 & fosterip it as crist doip þe churche &
 we ben membris of his body of his

flēsch & of his boones / for þis ying
aman schal forsake his fadir & modur.
& schal draue to his wyf & þei schule
be tweyne in oo fleisch / þis sacramēt
is givet þe i leue in crist & in þe churche
nepeles ze alle ech mā loue his wyf as
hi self & þe wyf drede hir houchonde.

¶ Oues obeishe ze to **¶**
your fadir & modur: in þe lo-
rd for þis ying is iustful / onoure þou þi
fadir & þi modur þis is þe first mande-
ment in biheste: þat it be wel to þee
& þat þou be longe lyuynge on erpe / &
fadiris uyle ze terre your sones to u
wrappe: but nourishe ze hem in teachi-
ng & chastisinge of þe lord / Seruauntis
obeythe ze to fleischly lordis wip dre-
de & tremblinge: in synplēnesse of
your herte as to crist / not seruyng
at þe he as plesynge to men: but as
seruauntis of crist / doynge þe wille of
god bi discrecion of good wille: for

upnge to ye lord: & not to men | wi
 tinge ~~what eile yig he schal do y^t ech~~
 man. what euere good yig he schal
 do: he schal releeve yis yig of ye lord
 wher seruant wher fre man | & ye
 lord is to ye same yig to hem: for
 upnge manassis | witinge pat bove
 her lord & zoure is in heuene: & ye
 takynge of psoones is not aneith
 god herafterward brynne be reconfor
 tid in ye lord: & in ye myt of his vtu
 clove zou wip ye armere of god: y^t ze
 mou stonde. azens a spynge ye denel
 for whi stryunge is not to us azens
 fleisch & blood: but azens prius & po
 testatis. azens gouernours of ye wo
 rld of yese derluessis | azens spiritual
 yigis of wickidnesse: in herenly yig
 is y^t fore take ze ye arme of god: y^t ze
 mou azen stonde in ye yuel day. & in
 alle yigis stonde parfyt | y^t fore stonde
 ze & be ze gyt aboute zoure leidis

God Throughe
his

pat ze knowe what yungis be abou
te us. & yt he couferte zoure hertis/
pees to bryue. & charite wip fey of
god oure fadir. & of ye lord ihu crist/
grace wip alle men: pat louen our
lord ihu crist. in vncorruptioun. Amen/
here endy effecies. And bigynep
ye prolog on ye pistle to

Filipens ben of. **Philipens**
macedonye/pese whanne pei
had den herd ye word of trupe. stode
stidfastly in ye fey: & pei relespuedē
not falce aposthis/ye apostle philip
pese: writinge to hem fro wme out
of prisoū. in epafrodite. **Jerom**
in his plog seip pub. **cap. 1. 11.**

Dul & tymepe seruante
of ihu crist: to alle ye ho
ly men in crist ihu pat be
at filippis. wip bishoppis
and dekenes: grace & pees to you of
god oure fadir. & of ye lord ihu crist/

1do pankingis to my god in al my
de of you eue more i alle my pieris
for alle you wip joie: & make abile
chunge on youre compynge in pe gos
pel of crist: fro pe firste day til now
trustynge yis ilke pinge p^t he p^t bi
gan in you a good werk: schal per
forme it til into pe day of ihu crist
as it is iust to me: to fele yis ying
for alle you / for p^t i haue you i herte.
& in my bondis. & in defendinge &
confermyng of pe gospel: v^t alle ze
be felowis of my joie / for god is alwit
nesse to me: hou i conuerte alle you.
in pe boikelis of ihu crist / & yis ying
i preie: p^t youre charite be pleneuous
more & more in lūnyng & in al witt
pat ze preue pe bettre yingis: p^t ze be
dene wip oute offence in pe day of
crist / fillid wip pe fruit of iusticiusnes
se bi ihu crist: into pe gloxie and pe
heryng of god / for brypen i wole p^t

ze wite. þat þe vīgis þat ben aboute me:
 han comen more to þfyt of þe gos-
 pel/so þat my bondis weren maad
 knolken. in crist: in eche moot hal-
 le and in alle oþre placis/þat no
 of bypore trustinge in þe lord: more
 plenouly for my bondis: durste w^t
 oute drede speke þe word of god/
 but sume for eneuwe & stryf: sume
 of good wille þichide crist/ & sume of
 charite. wittinge þat i am put i þe
 defence of þe gospel/ but sume of stry-
 f schewen crist. not deny. gestinge
 hem to reise tribulaciō to my bon-
 dis/ but what þe while on al mane-
 er by occasiō er by trupe. crist
 is schelwid: & in þis þing i haue joie.
 but also i schal haue joie/ & i woot
 þat þis vīg schal come to me in to
 helpe: bi þoure þiere & þe vdir my
 nystringe of þe spirit of ihu crist. by
 myn abydinge & hope/ for in no vīg

I schal be schamed: but in al trust as
euere more & now. crist schal be mang
nyfied in my body. eyr bi his eyr by
depy for me to lyue is crist: & to die is
wynnyng / pat is to lyue in fleisch. is
fruit of werk to me: lo what I schal
chese. I knowe not / but I am constrey
ned of two pyngis. I haue desire to be
dissolued: & to be wip crist / it is mythe
more bettre / but to dwelle in fleisch:
is needful for you & I trustinge yis pyng
wot y^r I schal dwelle & parfittly dwel
le to alle you / to your profit & ioie
of fey: pat your pryncipal aboynde
in crist ihu in me. by my conyng
effloenes to you / soonly lue ye worship
to ye gospel of crist / pat wher I haue
I come & se you / eyr absent I here of you /
y^r ze stonde in spirit. of ouer: traue
linge to gidre. to ye fey of ye gospel /
& in no pyng be ze aferd of aduerite
es / whiche is to hem cause of y^r doun:

but to you cause of helpe / 7 vis pig
is of god / for it is zoven to you for est.
pat not oonly ze beleuen in hi. but
also pt ze sufferen for hi / haupnge ye
same stryf: which ze lize i me. 7 now
ze han herd of me.

Ye secunde. c.

O herfore if ony confort is i crist.
if ony solace of charite. if ony
felowship of spirit. if ony unwardnesse
of myn toige: fille ze my zoiie / pt ze
vnderstonde ye same pig. 7 haue ye
same charite of owille. 7 fele ye sa
me pig / no pig bi stryf. neip by
veyn glorie. but in mekenesse. demy
ge ech op to be lyer pan hi self / not
biholdige ech bi hi self. What pigs
ben his owne: but po pigs pt ben
of opur men. And fele ze vis pig
in you: which also is in crist ihu / pt
whane he was in ye fourme of god.
demede not rauepne. pt hi self were
euene to god / but he lowide hi self:

take ye fowme of a seruaunt / &
was maad ito ye liuette of men:
& in abite was fōnden as a man / he
mekide hi self: & was maad obedi-
ent to ye deap / & he to ye deap of ye
fous / for whiche p^rg god enhaunside
hi: & gaf to hi a name p^r is a boue
al name / p^r in ye name of ihū: eche
knee be bowid. of heuenly p^rgis. of
erpey p^rgis. & of hellig / & ethe tūge
knowleche: pat ye lord ihū crist. is
in ye glorie of god ye fadir / p^r for my
moost derworpe bryur as eue more
ze han oberchid not in my p^rseuce
oonly: but myche more now i myn
absence. worche ze wy drede & treblig
zoure helpe / for it is god p^r worchip
in you. bove to wilne: & to p^rfoume
for good wille / & do ze alle p^rngis. wy
oute grachigis & doutyngis: p^r ze be
wy oute playnt / & symple as ye co-
nes of god wy oute repress: in ye

in yddil of alchirel bite nacioū & wey-
ward / among which the schynen as
zeiles of lxt. in ye world: & holde ze
to gidre ye word of lxt to my glorie
in ye day of crist / for i haue not mē-
ne in veyn: ney i haue traueled
in veyn / but you i be offrid or flab
on ye sacrifice of youre fery: i haue
joie & i panke you alle / & ye same
pīg haue ze joie: & to gidre panke
ze me / & i hope in ye lord ihū: p^t i
shal sende thy mope soone to you
pat i be of good cōfort: whāne po
pīg is ben knowen p^t ben aboute i
for i haue no man so of owille: pat
is bily for you wip cleue affection
for alle men seken po pīg pat ben
her orbne of crist ihū / but knowe ze
ye assaye of hī: for as a sone of ye
fadir he hap serued wip me in ye
gospel / yfore i hope pat i shal sende
hī to you: anon as i se what pīg is

not
apart

ben aboute me / & I triste in ye lord:
pat also my self schal come to you
soone / & I gesside it needful: to sende
to you epistodite my broþ & euene
worthere & my euene knyzt / but
your apostle: & ye mynystre of my
uede / for he desirde you alle: & he n
was sorowful. þfore þt ze herde pat
he was lyk / for he was lyk to pete-
er: but god hadde mercy on hi / and
not oonly on hi: but also on me. let
te I hadde heynesse on heynesse
þfore more hastily I sente hi: pat
whene ze han sen hi. ze haue ioye
eft. & I be wyoute heynesse / þfore
relesse ze hi wy al jore in ye lord.
& haue ze liche wy al onour / for ye
wert of crist he wente to deap / & eny-
ge his liff: pat he schulde fulfille.
þt pat falkde to you anētis my ser-
uices for **ye prude. c. wyle**
ward my wyþen haue ze

joie in ye lord / to write to you ye
 same yingis: to me it is not slow.
 & to you it is nesseserie / se ze hou
 dis se ze yuele werlmen / se ze de
 mylion / for we ben circumcisioun
~~seruen to god~~ whiche bi spirit ser
 ue to god / & glorie i crist ihu. and
 han not trist in ye fleisch: pouz
 I haue trist ze in ye fleisch / if our
 ovr man is sepu to triste in ye fl
 eische: I more / y^r was circumcidid
 in ye eytve day. of ye kyn of israel.
 of ye lynage of beniamyn. an e
 breu of ebrewis / bi ye laube: afa
 risee / by loue p^rlupinge ye duntie
 of god / bi rixt wisnesse yat is in ye
 laube: luyngre wy ovrte playn /
 but whiche p^rgis weren to me wy
 myngis: I haue demed pese a pey
 ryngis for crist / neveles I gesse al
 le p^rgis to be peyrement: for ye
 cleer science of ihu crist my lord /

for I made alle yigis peyrement. & I
deine as drit: pat I bryne crist / and
I be founen in hi: not haunye my
rytwisnesse yt is of ye laue / but yt
yt is of ye fery of ihu crist. yt is of
god. ye rytwisnesse in fery: to kno
we hi. & ye vertu of his risynge aze.
& ye felouschip of his passion / & to
be maad lyk to his deap: if on ony
maue I come to ye resurreccion yt
is fro deap / not yt now I haue ta
ken. or now am parfyt / but I sue
if in ony maue I comprehend. & whi
che yig / also I am comprehendid in
crist ihu / bryne I deie me not yt
I haue comprehendid / but o ying
I forzete yo yigis yt be bihūdis
& frethe fory my self. ito yo yigis
pat be bifore. & p sue to ye ordey
ned mede of ye lyze cleynge of
god in crist ihu / yfore who eue we
ben parfyt: sele we yis ying / and

if ze vnderstonde in oþ manere ouy
 ying: þis þiȝi god schal scheue to
 zou/ nepeles to what ying we han
 comen: þat we vnderstonde þe same
 ying. ⁊ þat we parfittly dwelle i þe
 same rule/ brypne be ze my folower
 is: ⁊ waite ze hē þt walken so: as ze
 han oure fourme/ for manye wal
 ken: whiche i haue seid ofte to zou/
 but now i wepige seie: þe enemyes
 of cristis cras/ whos ende is deap: wh
 os god is þe wombe/ ⁊ þe glorie in
 confusioū of hem: þat saueren erpe
 li yingis/ but oure hyupage is in he
 uenes/ fro whēnes also we abiden
 þe sauour oure lord ihū crist. which
 schal reforme þe body of oure we
 kenesse. þt is mead lyk to þe body
 of his demesse. in þe wordyge by
 whiche he may also make alle þiȝis
 herfore **my. c.** sugit to him //
G my bryen moost deriboye

7 moost desirid. my joye 7 my crowne:
so stonde ze in ye lord mooste dere bribe
7 þie eudorian. 7 bi seche synnecen: to
vnderstande ye same þing in ye lord,
also 7 þie 7 yee german felowe: hel
pe pou ye ilke wyrmē yt trauelede
wip me in ye gospel wip clement
7 oþe myn helperis. whos names
ben in ye booke of lyf / Joye ze in ye
lord euermore: eft 7 seie joye ze / Be
zoure patience knowen to alle mē:
ye lord is myz / be ze no þing blyþ:
but in al preier 7 bi sechinge: wip do
inge of þankinge be zoure bringis
knowen at god / 7 ye pees of god yt
passy al witt: kepe zoure hertis 7
vnderstandigis in crist whā / fro he
ues forþ bypne. what eue þingis be
loye. what eue þingis chastyte. what e
ue þingis iust. what eue þingis holy.
what eue þingis able to be loued /
what eue þingis of good fame. if

ony vtu. if ony pūmge of discaphy
 ue: venke ze pese pīgis. pat also ze
 han lerned. & take & herd in me & se
 to ze pese pīgis: & god of pees schal
 be wip zou. but i iouede greetly in
 pe lord: pat sum tyme aſturward
 ze flouride azen. to fele for me. as al
 so ze feliden. but ze weren occupied:
 i ſene not as for uete. for i haue lerned
 to be ſufficient: in winche pīgis i am
 & i can alſo be lowid: i can alſo haue
 plente. eip where in alle pīgis. i am
 taut. to be fillid & to hūgre: & to a
 bounde: & to ſuffre myſelte. i may
 alle pīgis in hī yt cōforz me. ne
 peles ze han don wel: cōmynge
 to my tribulacōn. for ze ſilpen as
 witen alſo. yt in pe by gynnyng
 of pe goſpel. whāne i wente for
 ſio macedōnye: no dūthe cōmynge
 de wip me in reſon of pīg: & men
 & taken: but i alone. whiche ſetē

to tell alouyk: oones & thies also to
use to me not for I seke zift: but I
require fruit aboundinge in youre
resou for I haue alle pynis. & abou
de I am fillid of po pynis taken of e
pafidite. whiche ze senten ito pe
odour of swetnesse a couenable sa
crifice plesinge to god / & my god
fille al youre desire bi his riches
in gloxie in crist ihu / but to god
& oure fadir: be gloxie ito worldis
of worldis amen / Greete ze wel eu
holy in crist ihu / ye bryden pat ben
wip me greten you wel alle holy
men greeten you wel: moost sovely
yei pt ben of pe emperours hous
ye grace of oure lord ihu crist be
wip youre spirit ame / **here endy
ye pistle to colocenias filipencis:
& bigynep ye plog to colocenias //**

Lolosencas ben also laodicencis
yei ben of alie / & yei hadden

be disceyued by falce apostles / ye
 apostle hi self cam not to hem: but
 he bringyng he azen to correccion by
 epistle / for yei hadden herd ye word
 of archippus. y^t hadde vnderfonge
 ye mynysterie into he / y^eforze ye
 apostle wolde boide wrot to hem fro
 effesie: bi titicus ye tekene & ouersy
 nus ye asolit

**Jerom in his plog
 to colocenas: seip yus //**

¶ 1. c. x. v.

Our apostle of crist ihu. by
 ye wille of god. & tymothe
 propri. to hem y^t ben at co
 loc. holy & feyful bryure
 in crist ihu: grace & pees to you of
 god oure fadre. & of ye lord ihu crist
 we don yaukigis to god & to ye fadir
 of oure lord ihu crist: euenmore praye
 for you / heringe youre fey in crist ihu.
 & ye loue y^t ze han to alle holy me:
 for ye hope y^t is kept to you in he
 uenes / whiche ze herden in ye word

of trewe of pe gospel y^t cam to
as also it is in al pe world. & ma-
kyn frut & werp as in zou fro pat
day. in whiche ze herden & hueren
pe grace of god in trewe as ze ler-
ned of epafraas oure felowe mo-
ost derwozte whiche is a trewe
mystrye ~~for zou~~ of ihu crist for 3th
whiche also schewide to us. ze ure
louynge in spirit // y^fore we fro pe
day in whiche we herde: ceeste not
to preie for zou & to spe/ y^t ze be
filled wip pe knowynge of his wil-
le. in al iustice & goodly vnder-
standynge/ pat ze walke woypily to
god pleynly bi alle pyns & ma-
ke frut in al good werk. & were
in pe fauour of god/ & be confortid
in al vertu bi pe myght of his de-
emest. in al pacience & long a-
bydynge wip loue/ pat ze do pan-
kingis to god & to pe fadir ihu.

he made you worpi into pe part of
 holy men in lht / whiche deliuerde us
 fro pe power of derkeness & transla
 tide ito pe kīgdom of pe sone of his
 louynge. in whom we han azen bi
 yuge & remysſiōū of synes / whiche is
 pe ymage of god vūſible: pe firste bi
 getū of eche creature / for in hī alle
 yūgis ben maad. in heuēnes & ier
 pe: vūſible & vūſible. eipir trones.
 eip' dominaciōūs. eip' pncehodis eip'
 powers / alle yūgis bē maad of no
 wūt bi hī. & in hī. & he is before alle. &
 alle yūgis ben in hī / & he is heed of
 pe body of pe church / whiche is bigy
 nyuge. & pe firste bigetē of deed men.
 yat he holde pe firste dīngnyter i alle
 yūgis / for in hī it pleside al plente
 to enhabite: & in hī alle yūgis to be
 recomēdēd into hī / & made pērs bi pe
 blood of his cros: so yūgis yat ben
 in erpis eipir yē ben i heuēnes / and

Whāne ze were sū tyme aliened & ene-
myes bi witt in yuele werkis: now
he hay reconūlid you in ye day of his
fleisch bi deef/to haue you holy & vūwē-
med: & w^toute reпреef bi fore hi/ if
ueyeles ze dwelle in ye fap. fōūdid &
stable. & vūmouable fro ye hope of ye
gospel p^t ze han herd/ which is p^tyd
in al creature. pat is vnder heuene.
of which I poul am maad mynyst^r:
& now I haue jone in pasciōū for you
& I fille yo vīgis p^t failen of ye pasa-
ciōū of crist in my fleisch: for his
body p^t is ye churche/of which I
poul am maad mynystre/ bi ye dis-
pensaciōū of god pat is zouen to me
in zou p^t I fille ye word of god. ye p^r-
uite p^t was hid fro worldis & gener-
aciōū/ but now it is schewid to his
seyntis. to which god wolde make
knowē ye richellis of ye glorie of
yis sacrament in heym mē/ which

is crift in you: pe hope of glorie / wh
 o in the cethen. repreuynge eche mā.
 7 teching eche man al wisdom.
 y^e the offire eche man parfyt i crift
 ihu / in whiche yig also i traueile
 in fymyge: by pe worchige of hi.
 pat he worship in me i vtu. **Th. c.**

But i wole pat ye wite. what
 bysynesse i haue for you. and
 for he pat ben at laodice. 7 winche
 euere lize not my face in fleische.
 pat her hertis be coufortid / 7 pei
 taut in charitee. into alle pe richel
 lis of pe plente of vnderftondinge.
 into pe knowinge of myftere of god
 pe fadir of ihu crift: in whom alle
 pe tresouris of wisdom 7 of science
 ben hid / for pis yig i leue: pat no
 man difceyne you bi hye of word
 is / for you; i be absent in body: by
 fpirit i am with you / ioyninge 7 feige
 youre ordre: 7 pe fadrielle of you.

vilene pat is in crist / þe for as ze ha
take ihu crist oure lord. walke ze
in hi. & be ze rootid & buildid aboue
in hi. & confirmed i þe vilene as
ze han lerned: abouidige in hi in
tonge of panhigis / se ze pt no mā
disteyne you. bi filosofie & vey sal
lace: after þe tradition of mē. after
þe elementis of þe world. & not af
ter crist / for i hi dwelling bodily. al
þe fulnesse of þe godhede / & ze ben
fillid in hi. pat is heed of al prima
pat & puer / in whom also ze be
circumcidid. in circumcisioū not
maad wth hond. i disposyng of
þe body of fleisch: butt in circum
cisioū of crist / & ze be buried to ge
dye wip hi in baptym. in whom
also ze han risen aze bi fery of þe
wordinge of god pt reside him fro
deap / & whāne ze weren deed i gil
tis & in þe prepuce of youre fleisch:

he quikenece to gidre you wip hi/
forzerynge to you alle grans. toige
a wey y^t writunge of recree. y^t was
azens us. y^t was contrarie to us/
7 he took alwey pat fro ye wip
bil: pichige it on ye crose 7 he se
dilde p^rincipals 7 p^robers. And
ledde out trustly. openly ouerco-
myngge hem in hi self. 7 fore no
man wige you in mete or iⁿ d^r
ke or in part of feste day. or of
neomenye or of laboure. which
ven^tshatome of yigis to comyge/
for ye body. is of m^rch. no m^rch wil-
linge to teche in mokenesse 7 reli-
gion of singels. no yigis. which
he hay not leyn. wallange veynly.
holmed wip witt of his feild. 7 not
holdinge ye heed. of which al ye
body bi vonds 7 joppyngis to gi-
de. And mynstrid 7 m^rad. wep-
p into encrefynge of god. for thise

ben dede wip crist fiv pe elementis
of yis world: what 3 it as men by
upinge to pe world demen 3e: pat
3e touche not neip taste neip tete
wip hondis po pigis: whiche alle
ben into deap bi pe ilke use. aft' pe
comandementis & techingis of me
whiche han avelou of wisdom in
weyn religioun & mekenesse. & not
to spare pe body / not in ony onour
to pe fulfillinge of pe fleische / **m. c.**

Therfore if 3e han risen to gi
de wip crist: take 3e po pig
is pat be above. where crist is sit
tyng in pe mythal of pe vni of god
sauere 3e po pigis pat ben above:
not po pigis pt ben on pe erpe / for
3e be dede: & zoure luf is hyd w' crist
in god / for whane crist schal apere
zoure luf: pane also 3e schule aue
re wip hi in glozie / yfore se 3e 30^e
membres whiche ben on pe erpe:

forny cacioñ. vndermyeste. lecherye
 yuel concetise. & auarice which is
 scruple of malwmetis / for which
 yigis pe wrappe of god can on ye
 cones of vublene / in which also
 ze walluden sum tyme. whanne ze
 lyued in hē / but now putte ze awei
 alle yigis. wrappe. indignacioñ. ma-
 lice. blessempe. & foul word of zour
 mounp / nyle ze he to gode / spoude ze
 zou fro pe oolde mā wip his dedis /
 & clope ze pe newe man pat in
 maad newe ~~as~~ god azen into pe
 knowynge of god. ~~as~~ pe ymage of
 hi pt made hi / where is not male
 & female. hepen man & Jew. crann-
 asion & ptepruice. barbarus & Gra.
 bonde man & fre man. but alle yi-
 gis & in alle yigis crist / y fore ze as
 pe chosen of god. holy & loued clope
 zou wip pe entrails of mercy. ken-
 ingnyte & mekenesse. tep aūce pa-

aence / 7 supporte ze eck oon opur: 7
 forzeue to zou sile: is ony man a
 zeus ony hay a quarel: as ye lord
 forzas to zou: so also ze / 7 upō alle
 yese pigis haue ze charter: yet is
 ye bond of perfection / 7 ye pees of
 cristenye in zoure hertis. now
 che ze ben deyd in obody: 7 be ze
 hynte / ye word of crist dwelle in
 zoure hertis: in al wysdom: 7
 terke: 7 moneste zoure sile in salmes
 and ympnes 7 spiritual songis in
 grace. singige 7 zoure hertis to ye
 lord / al pigis what eile pigis: can
 word or in dede: alle pigis in ye
 name of oure lord ihu crist: dirige
 prayringis to god: 7 to ye fadir
 in hi / wyemen be ze singe to zou
 re honsbondis: as it bihovey in
 ye lord: men loue ze zoure wyues
 7 myle ze be bitter to hem: / fadres
 obeye ze to zoure fadir 7 moder bi

alle þingis / for þis is wel þat singi
in þe lord / thidre nyle ze terre zon
re soncs to midgnacon þat þe be
not manþ feble hertid / seruaitis.

obey ze in alle þingis to heilichly
lordis / not fornyge et þe es
pleſinge to men but in symplewel
le of hertidzedunge þe lord / What
elle ze to beþe þe ze of wille / as
to þe lord / not to men / whatinge
þat of þe lord / þe alme talle iſt
ge of entage / for þe ze to þe lord et
for þe ze to þe lord / whatinge
þat þe ze to þe lord / whatinge
of þe lord / whatinge

Am. 2. //

I

whatinge / whatinge / whatinge
lord / whatinge / whatinge
whatinge / whatinge / whatinge
whatinge / whatinge / whatinge
whatinge / whatinge / whatinge

to speke þe myſtere of criſt. for which
also I am bounden / þat I ſchewe it: ſo
as it bihouep me to ſpeke / walke ze
in wiſdom to hem þat ben wyþoute
forþ: azen by nige tyme / 3oure word
be ſailed in ſalt: eue more in grace
þat ze write: hoim bihouep 3ou to
anſwere to eche man / tidus moost
dere broþr & ferþful mynſtre & my
felowe in þe lord: I ſhal make alle
þiſis knowen to 3ou þat ben abou-
te me / Whom I ſente to 3ou to þis
ſame piſt: þat he knowe what piſis
ben aboute 3ou. & comferte 3oure
hertis: wyþ onely me moost dere &
ferþful broþr: which is of 3ou / whi-
che ſchulen make alle piſis þat be
þer here knowen to 3ou / anſwerk
þiſoner wyþ me: greet 3ou wel / &
mark þe colyn of barnabas: of
whom ze han taken maſſenmen-
tis: if he come to 3ou: receyue ze hi /

& ihs̄ pat is seid iust: whiche ben of
 aramaliōn. pei aloone. ben my hel-
 pers in pe kyngdom of god. y^t we-
 ren to me in solace. epistolas pat is
 of zōu. ye seruāt of ihs̄ crist. grety
 zōu wel/eue blyf for zōu in p^recies:
 pat ze stonde parfyt & ful in al y^eu.
 wille of god. & i bere witnessinge to
 hys^e y^e he hap myche traueile for z^e/
 & for hē y^t bē at laodice. & pat ben
 at ieropolyn. lūke ye lethe moost ce-
 re & demas: greten zōu wel/grete ze
 wel bry^en y^t ben at laodice/and ye
 wōmen myniam. & ye church y^e is
 in hys house. & whāne pis pist^r is
 rad among zōu: do ze y^t it be red
 in ye church of laodiceas. & red
 ze y^t pist^r is of laodiceas. & se
 ze to archyppus: se ye mynystre y^t.
 you haue taken in ye lord: pat you
 fille it my saluatiōn by ye sp^rid
 of god/be ze myndeful of my bōdis.

four and ihu he is zoi

There endip colocenais: &
bigynney pe plog to laodicencis //

godicencis ben also colocenais.

As twey townes & oo peple
in maneris / yese ben of alie / and a-
mong he hadde be false aposthis &
desseyued manye / pfore pe apostle
bringip he to mynde of his coma-
and tymeis prechinge of pegospel
& exisip hem to be fidefast in pe tre-
we wit & loue of crist. & to be of o-
wile but pis epistle is not in co-
myn lacyu bookis: & pfore it was
but, late transland into englishe
tonge. There endip pe prolog: &

Did bigynney pe pistle //
apostle not of men ne by
man but bi ihu crist. I do
pankynges to my god by
al my prayer pat ye ben dwellige
& liffinge in him abiding pe bihel-

te in pe day of rom / for nery pe ves
 spekunge of sume wite men hap
 lettid you: pe winche wolde turne
 you fro pe trupe of pe gospel p. is
 prechid of me & now hem pat ben
 of me to pe profit of pe trupe of
 pe gospel: god schal make dessex-
 mynge & donge benygne of wer-
 kis & helpe & eulastunge hif / & now
 my bond is ben open. which I suf-
 fer in crist ihu in which I glad and
 joie / & pt is to me to eulastige hel-
 pe pt is to me to be don by your
 preteris & mynystring of pe holy
 goost: eiper by list eip bi dey forso-
 pe to me it is hif to lyue in crist
 to die joie / & his wif schal do in so
 pat same pinge pat ze moow haue
 pe same loue & pt ze be of o wil-
 pfoze ze well beloued brypwe hold-
 ze & do ze in pe dexe of god as ze
 han herd pe p'sence of me: & hif

ſchal be to you iþwip outen ende/ſop
þy it is god y^t worchip in you/and my
wel beloved byþren do ze iþwip oute
my iþwipdrauige. What eile þingis
pat ze don/þoie ze in criſt: & eſcheue ze
men defouliþ in lucre criþ fori iþwip
myngē/be alle þoure aþingis opē a
uentis god: & be ze ſtefaſt i þe iþwip
of criſt/ & do ze þe þingis y^t þen haol &
trewe & chaſt & iuſt: & able to be la
ued/ & iud kepe ze in herte þe þingis
pat ze han herd & take: & þeak ſchal
be to you/alle holy men greten you
wel/ þe grace of oure lord ihu criſt:
be iþwip þoure ſpirit/ & do ze y^t þiſte
of colossas to be iud to you/here
endy laodicens & bigynē þe
þlog to teſſalonyccens // **xxv** //

Teſſalonyccens be iud iþwip
in ihu criſt/William þe
habe reſpoynded þe word of trewe:
þe ſtoode ſtefaſtly in þe ſep/ &

also in p̄certuacōn of her oīkne citeiseis
foz p̄firmore p̄r resseyueden not false
aposthis. ne vo p̄gis p̄t weren seīd of
false aposthis / yete ye apostle philip:
writunge to hem from athenes bit
tous & ouesymus. **Jerom** in his

prolog on his pistle say pus / i. c.

Doul & filian & thymore.
to ye churche of tessalony
ccas. in god ye findr & in
ye lord ihu crist: grace and
pees to you / we don p̄anlungis to god
enemore for alle you. & we maken
mynde of you in oure p̄iers wipout
cessinge / haupngt mynde of ye we
rk of your fery & trauelle & charitee
and abidinge of ye hope of oure lord
ihu crist bi foz god & oure findr / ye lo
ued inspire of god. we writunge your
chellinge / for oure gospel was not at
you in word only: but also in vertu
and in ye holy goost and i myche plēte

as I am written in the book we were a man
for you & ze ven man to folowe
us of us: & of ye lord receyvinge
we word in myche tribulacion wth
Ione of ye holy gost: so y^t ze be ma-
n to ensauple to alle men y^t beleuen:
in macedonie & acarie/for of you ye
word of ye lord is purp^lschid: not
only in macedonie & acarie/but
your fey^r pat is to god: iⁿ e^{ch} pla-
ce is gon forp/so y^t it is not new to
us to speke any yⁿg/for ye s^e the
men of you. What maner entre we
haden to you/and how ze be con-
fide to god fro malice: to come
to l^yvinge god & v^{ry}/ & to abide
his sonne fro hevenes. Whom here
s^e fro dep. ye lord ~~that~~ pat belyve
de us: fro we have to comynge.

As I have written our
entre to you: for it was not
by us/ but first we suffred & were

pynschid wip wrongis as ze witen
 in filippiis. & hadden trust i oure lord.
 to speke to zou pe gospel of god in
 myche bishynesse / and oure exortaci-
 on is not of erroure neypr of vnde-
 nesse. neypr in gile / but as we ben
 priened of god. yat pe gospel of god
 schulde be take to veso we speken /
 not as plesinge to men. but to god
 yat prieney oure hertis / for ney we
 weren any tyme in word of gloriinge.
 as ze witen / neypr in occasioun of ma-
 nse. god is witnesse. neypr celinge
 glorie of men. neypr of zou ney of
 ope / whanne we as cristis apostles wy-
 ten haue be in charge to zou / for we
 were maad lital in pe myddil of zou.
 as if a nurse foster hir lones / so we
 delinge zou wip greet loue. wolde
 haue betake to zou. not only pe
 gospel of god / but also oure lyues.
 for ze ben maad most teribore to

us/for bysiden ze ben mynde ful of o^r
trauaille & wey puelle/ we worchiden
myt and day. p^r we schuldē not gre
ue any of you: & p^rchide to you pe e
uāgelie of god/ god & ze ben wunnef
lis: hou holly & iustly. & w^toute pla
ynt we weren to you p^r vlenedē/ as
ze witē/ hou we prechidē to you. and
comfōrtidē eche of you as pe fadir
his sones: & we han wittnessid/ pat
ze schulden go worpily to god: p^r de
pide you into his kingtom & glorie
perfore we do pankyngis to god: w^t
oute ceessinge/ for whanne ze hadde
take of us pe word of pe heringe of
god: ze tooken it not as pe word of
men/ but as it is v^rily pe word of
god: p^r worship in you p^r han bele
ued/ for bysiden ze ben mynde folo
wers of pe church of god p^r o^ren
Jude in crist ihu/ for ze hem suffrid
pe same p^ris of youre euene lyma

gis: as pei of pe jellus / whiche flouwe
 bope pe lord ihu & pe pfetis: & p̄fue
 us / & pei plesidē not to god: & pei bē
 aduersaries to alle mē / forbedinge
 us to speke to heye mē: p̄t pei be
 maad saaf / p̄t pei fille her synnes
 evermore. for pe urrappē of god mā
 on hem. ito pe ende / and bryppen we
 disolat fro you for a tyme by mony:
 & in biholdinge but not in herte
 hauē gred more plenteuously to se
 your face w̄t greet desire / for we wol
 deu come to you / zhe j̄poul oones &
 et̄soone but satanas lettē us / for
 why what is your hope of ioye of
 anyne of glorie. wher ze bē not
 in foz our lord ihu our in his co
 mpanye. for ze ben our glorie and
 whiche yig **Am. c.** / we suffre no lengw. & we
 plesidē to us to dwelle alone at a
 times / & we sentē tynape oē lxxij

and my mystre of god in ye euan-
gelie of crist: to you to be confer-
med / & to be trust for youre seip:
pat no man be moued in yese tri-
bulaciōis / for ze sile witen: pt in
yis ying we ben sett / for whanne
we weren at you: we bifoze seiden
to you. pat we schulden suffre tribu-
laciōis / as it is don: & ze witen / y-
foze I poul no leugw abidige: sente
to knowe youre seip / lest he gauen
ture he pt temptip tempte you: &
your traueile be mand weyn / but
now whanne tympore schal come
to us fro you: & telle to us youre
seip & chaunte: & pat ze han good
mynde on us: euere desirge us.
as also we you / yfoze bypnen we
ben couforted in you in al oure
nede and tribulaciō: in youre
seip / for now we lyuen: in yestō-
den in ye lord / for what damage

of thankings. now we zelbe to god
for you: in all yere. in which we
yere for you. before our lord: nyte
and day. more plenteuously
inge: pat we se your face & ful-
le yd pigns pat shule to your face
but god hi self & our fadir & ye lo-
rd ihu crist: shelle our way to you
& ye lord multiplye you: & make
your charite to be plenteuous of
eche to oþer & into alle men. as also
we in you: y your hertis be cõfer-
med wth our praynt in holyness
in the god & our fadir: in ye com-
pany of our lord ihu crist wth my alle
holys & comitis amen. **¶ 2. av**

Greuous hapen fro heres to
you: we thinke you: & blesse
you: in the lord ihu: pat as ye ha-
miseryed of us: you th bihouer
to go & to plese god: so make ye
ye aboune ye more: for ye wite wht

comendementis I have zowē to zow:
by pe lord ihū / for pis is pe wille of
god. zowre holynesse. yt ze absteyne
zou fro fornycauō / pat eche of zow
kūne welde his vessel in holynesse
and ouer / not in passioū of lust:
as heven me yt knowē not god / I
pat no man ou goiuep discreue his
propur in chaffurige / for pe lord is
veniere of alle pese pigis: as we bi
fore seide to zow I han witnessid /
for god depue not us into unclennesse:
but into holynesse / yfore he pat dis
cipul pese pigis: discipul not man.
but god pat also zaf his hely spi
rit in us / but of pe charite of his
hod: we hadde no neede to write to
zou / ze hilt han lerned of god: pat
ze loue to gode / for zedon yt into
alle bypuren in al macedonie / and
bypuren we yuen zow: pat ze absteine
more / I take kepe yt ze be quete /

and pat ze do zourre nete. & ze wozde
wip zourre hondis: as we han coma-
ūdid to zou / & pat ze wandre ouestly
to hem p^r ben wipoute fory: & pat
of no mānes ze desue ony p^rig / for
~~happene~~ we wolen not pat ze v^rkno-
we. of men pat dene p^r ze be not so-
pouēd as o^re p^r han not hope / for
if we bileuen pat i^rc was deed &
was aze: so god schal lede us p^r li-
hem p^r ben deede bi thū / & we senen
pis p^rig for zou in pe word of p^r
lord / pat we p^r l^ruen & be lef in pe
compnye of pe lord: schulen not en-
me bifoze hem p^r ben deede / for ze
lord i^rc schal come dōn fro heue-
ne. in pe comūdement & in p^ren-
is of an ark aūgel. & in pe tūmpe
of god / and ye dede men pat ben in
crist: schulen rise azen fūth / as we and
we pat lyue in crist: schulen be re-
uīchid to glōze wip i^rc in clouēdis /

...ve enue
...ve lozò/
...to giorie in
...ve fiske. c. //

[illegible]

sobere / clopid in pe haburion of
 fery & of churte: & in pe helm of ho-
 pe of helpe / for god putte not us
 into wrappe: but into purchasing
 of helpe by oure lord ihu crist. pat
 was deed for us / pat wher we wa-
 ken wher we slepe: we lyuen to
 glize thy hi / for whiche pigteou-
 forte ze to glize: & edifie ze eche oþer
 as ze com / & bryng we þien zow: pat
 ze knowe he þt trauele among zow
 & ben conseruys to zow in pe laye
 & techen zow pat ze haue here mo-
 ze abouȝtunty in chaſte / & for pe
 work of hem: haue ze pees wth þe
 & bryng we þien zow repue ze un-
 pefible men. confoze ze men of hel
 herte. reſpue ze ſyk men. be ze ma-
 ciut to alle men / & ze pat no man
 zelde puel for puel to ony man / for
 euere more ſue ze pat ze is goddich
 to oþer & to alle men / & the more we

ze. wipoute ceelinge þe ze. wipoute
þingis to ze þe. wipoute. for. þe. is. þe
wille of god in crist ihu. in alle. ze.
wyle. ze. quenche. þe. spirit. ze. di-
spise. profecies. but. þe. ze. alle. þe. is.
is. ze. holte. ze. þe. pig. þe. is. good. ze. bilerp
ne. ze. from. al. þe. spirit. ze. ze. in. ze.
of. ze. make. ze. holp. in. ze. pig.
ze. ze. spirit. ze. he. ze. ze. ze.
ze. body. wipoute. playnt. ze. ze. ze.
of. ze. lord. ihu. crist. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.


here endy þe first pistle
to tessalon peēas. 7 bigyn þe plog
to þe secūde.

to tessalon peēas
ze. ze. ze. ze. ze. ze. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.
ze. ze. ze. ze. ze. ze. ze. ze. ze.

of ye aduersarie / and of ye prouing
down of hi / he writip his pistle fro
athenis: bi titius peteleue & onesy-
mus ye acolyt

Jerom leip viii. c.

Doul & siluan & tymothe: to
ye church of tessaloniens
in god oure fadir: & in
oure lord ihu crist / grace
to you & pees of god oure fadir: & of
ye lord ihu crist / we ouen to do pain-
kings for you bixpien: so as it is
woxi / for youre seip on wey. & ye
charite of eche of you to opir abouidy
so yt we vs self glorien in you. in ye
churchis of god: for youre patience
& seip. in alle youre persecuciōis &
tribulaciōis / whiche ze susteynen
to ye ensaumple of ye rest dom of
god: pat ze be had woxi in ye hightō
of god. for whiche ze suffir / if neye
les it is iust to fore god: to quite tri-
bulaciō to hem pat trouben you

And to you pat ben troublid: rest
wip us / in pe schewunge of pe lord
ihū fro heuene. wip aūgelis of his
vertu: in pe flaume of fier / vt schal
zeue uēmaīce to hē p^r lūaiben not
god: & vt obeien not to pe euāgelie
of oure lord ihū cūt / whiche schule
suffre eūlastinge peynes: & pūschē
ge fro pe face of pe lord / & fro pe glo
rie of his vñ: whāne he schal co
me to be glorified wip his seyntis.
And to maad wondurful to alle mē
pat bileuedē / for oure untruelinge
is bileued on you: in p^r cap / i which
pīg also we pūen euenmore for you:
pat oure god make you worpi to
his depige / & fīne al pe wille of hē
goodnelle: & pe werk of fēp i v
tu / p^r pe name of oure lord ihū
cūt be clarified in you. & ze in hī:
bi pe grace of oure lord ihū cūt
pe secounde chapitrie. 

But bryren we preien you bi
 ye comynge of oure lord ihu
 crist. & of oure congregacioun into
 ye same comynge: pat ze be not
 moued soone fro your witt/neyr
 be afeerd. neyr bi spirit: neyr by
 word. neyr bi epistle as sent bi
 us: as if ye day of ye lord be nyz/
 no man disteyne in any manere/
 for but discernioun come first and ye
 man of syne be shewid/pe sone of
 pidioun: y^t is aduertise & is ehaun
 tid ouer al pig: y^t is seid god. or y^t
 is worshypid/so y^t he sitte in ye te
 ple of god: and schewe hi gilt as
 he were god/wher ze holden not.
 pat it whane i was at you: i sende
 yese pigs to you & now what ist
 holdy. ze witer: y^t he be shewid
 in his tyme/for ye pryuytee of
 wickidnesse wordy now/only
 pat he y^t holdy now: holde til he

be thou alwey / & yanne vilke wickid
man schal be schewid: whom ye lo
rd schal see wip ye spirit of his
mouy: & schal distre wip lityng
of his comynge / hi whos comynge
is bi ye woꝝchyng of satanas. i al
vntu and signes. & grete woundis
falce & in al disceit of wickidnesse:
to hem yt perishe / for yt yei resseyue
den not ye charite of trupe: yt yei
schulde be maad saaf / & yfore god
schal sende to hem a woꝝchyng of
errour: yt yei bileue to lesynge / yt
alle be demed: whiche bileuete not
to trupe / but cōsentide to wickidnesse
but bypuren loued of god. we owe
to do yankyns enen moze to god for
yon: pat god chees us ye firste fru
itis into helpe in halowinge of syn
nit. & in fey of trupe / in whiche also
he clepide you by oure gospel: into
getynge of ye gloꝝie of oure lord

thū crist / y fore stonde ze & holde ze pe
tradiciounis pat ze han lemed: eip by
word eip in oure equite / & oure lord
thū crist hi sile & god oure fadir iwhi
che louere us. & gaf euilastunge com-
fort & good hope in grace: stire zom-
wille & confirmet al good werk &

Beymen fro heuene **my. 2.** word
ward þie ze for us: pat pe
word of god renue & be clarsed. as
it is mentis you / & yat we be dely-
uere fro nouyse & yuele men / for
fayr is not of alle men / but pe lord
is trewe yf schal conserue you: & sch-
al hope from yuel / & byp en we truste
of you in pe lord: for what eile pigis
we comaūden to you hope ze don &
shule do / & pe lord breste zoure her-
tis in pe charyte of god: & in pe pa-
ciens of crist / but byp en we deuou-
con to you in pe name of oure lord
thū crist: y^t ze w^{ill} draibe you fro ed-

þe purpat weandip out of orde /
not for þe þing / þat we reme
of us / for þe you sit / we are in
behove to live us / for we were not
vulnerable among / you / nor we
often one of us / for we were
breed of our man / but we were
and we were / for we were
þat we were / for we were
not as we haden / for we were
þat we should / for we were
ple to you to live us / for we were
we were among / you / for we were
wounde þat þing to you / for we were
man wole not / for we were
he / for we have heard þat / for we were
you / for we were / for we were
then / but / for we were / for we were
noticed / for we were / for we were
þat we were / for we were / for we were
þat we were / for we were / for we were
þat we were / for we were / for we were
þat we were / for we were / for we were

faile: wel domige / y^t shonny mā ober
ep not to oure word be enuile: mar
ke ze hī / and comyne ze not w^t hī:
pat he be schamed / & nyle ze geate
hī as an enemye: but reuerue ze
hī as a boyr / & god hī self of pees:
zene to you euertlastige pees in al
place / ye lord be wip alle you / my
salutatioū: by ye hond of poull /
whiche signe in ethe pistle. I write
yus / ye grace of oure lord ihū crist:
be wip alle you.

There endy ye
second pistle to tessalonycensis
& bigynny ye plog to ye i. pistle to t

De enfourmyng & bedyng tyngs
of ye ordynance of bisho
ps office. & of rekenes office. and
of the discipline of holy churche
writte to him fro macedonie
by titus ye deken.

Jerom
in his prolog on vis pistle seip
yus // The firste. chis chapitre //

the after of beset
& second

Oul apostle of ihu criste be ye
commaundement of god our
saviour: & of ihu criste our
hope. to tymore beloued so
ne in ye ferp: grace & thyng & pees. of
god ye fadir. & of ihu criste our lord.
zls I piete yee pat you schuldith
elle at effeie whanne I wente into
macedonye. pat you schuldith be
nouice to sumen / pat yei schuld
not teche opur wise neyther zene tet
to fablis. & genologies pat ben v
certeyn: whiche zeuen questions
more pan edificacioun of god p^ris i
ye ferp / for ye ende of commaundment
is charite of clene herte. & good co
science. & of ferp not feyned / for whi
che p^ringis sume han erred & be tur
ned into veyn speche / & wilne to
be techens of ye laue: & vnderstande
not what p^ringis yei speken. ney of
what p^ringis yei aseruen / & we wite

23

pat pe laue is good: if any man
se it lawfully & wittinge þis þing
þe laue is not sett to auaunt mā: to
wiser men & not to get. to idle
men & to synners. to rufide men &
defouled to deers of fadir & deers
of modir. to mesleeng & lettoure.
to hem þat don lecherie wth men
lesing yowngers & forsworen. & if o
my oþer þing is contrarie to þe holli
teching þat is aft^r þe euangelie of
þe glorie of blestid god. whiche is
bitakē to me / I do þat thingis to hit
þat comferte me in ovr ihu oure
lord: for he geffide me fersful & gra
tice me in mynysterie þat first was
a blaſtemere & aſſuere & ful of wro
gis / but I haue geten merci of god:
for I unknowinge dide in vbleme
but þe grace of oure lord: on abou
dite wip few & loue þis is in ihu
A true word & worpi al reſpecte

for crist ihu cam into this world to
 make synful man clark of which
 thou se firt / but yf thou have ge-
 te ill of y^e crist ihu schuld se howe
 in me firt. al patience to ye end
 mynge of hem y^e schuld beleue to hi
 into everlasting lyf / & to ye king of
 worldis undedyg & ~~invisibill~~ ~~king~~
 god alone. he enow glorie into
 worldis of worldis amen / But take
 ye remembrance to you for some ty-
 me. all ye schuld knowe that he
 is to be in us. pat yow schuld
 in hem agood trewe. & mynge
 my and good mynges. & mynge
 come in us. & mynge. & mynge
 & ye schuld. & mynge. & mynge
 & mynge. & mynge. & mynge
 & mynge. & mynge. & mynge
 & mynge. & mynge. & mynge

Th. C. / Amen.

G

the text of the figure of the
 the god the figure of the god

bi comen wōmen biheteinge pite
bi goode werkis/auwōman lerne i sa
lence wip al subiection/ but i suffre
not auwōman to teche meyr to ha
ue lordship on pe housbonde. but
to be i salence/ for adam was first
fournued afte ward eue/ & adam was
not disseyued. but pe wōmā was
disseyued in brekinge of pe lawe/
but sche schal be saued: bi genacon
of childe. if she dwellyn parfittly
in fey & loue & holynesse w^t colur

feyful word **¶ m. c. ¶ nelle**

Auowman desiryn auischop
nide. he desiryn a good werk/ p^rfore
th bihouep auischop to be wipoute
repreef. pe housbonde of oo wyf. so
be prudent chaste. vnuous. holdinge
espousite. a techere. not zowen myche
to w^rm. not asumptere but temperat.
not ful of chidinge. not conetous.
wel willinge his hous/ & haue comen

sugget wyrd chastyte / for man
 can not godne his house: for al
 he haue diligence of pe synne of
 god / not wene conuertid to pe fap /
 lette he be boru up into pryde /
 falle into dom of pe deuyl for
 howe hē to haue also good thynge
 synge of hem pt ven wyrd of fap
 yet he falle not into reuel / into
 snare of pe deuyl / also it bihovep be
 kenes to be chast. not to be synge
 not zowen mythe to wye. not synge
 foul wyrd. yet here pe mythe
 of fap in clethe conscience / but be
 quered first & mypster for hange
 no wyrd / also it bihovep wyrd
 to be chast: not vndertynge. folpe.
 fap ful in alle pign / bekenes he hofe
 bondis of o wif. whiche goide mel
 her comes & her house / for per pte
 mypster wel: schuler gete agood be
 gre to hem self. & pte test i pe fap

pat is in dust thū/ Some tyme.
I write to pee yete pigis: hoping
that I shal some come to pee/ but
I shal not venture how it by
hows: yet to lyue in yelous of
god withis pe church of pryge
goddamer & scholers of tyme/ and
spend this agret sacrament of
wite/ per pig/ pat was shewid in
heylth: it is mystified in spirit: it
appeale to angels: it is preord to
heym me: it is bulued in pe tho-
t of god: it is in gloire/ **May. c.**

But pe spirit is openly. p
in pe laste tyme. I shal shu
len departe fro pe sep. I shal
in spirit of error. I to teching
of tuelis. pat spoken lesingem
ypocritie. & han her curiouse
up. forbedinge to be wedd. to
absteyne fro metis whiche god
mak to take wip dange of pan

bringis to fupful men & hem pat
 ha lincise pe tyme / for ethe oventu-
 re of god is good & no pñg is to be
 cast away which is taken up in
 inge of ~~some~~ pñkings / for it is ha-
 lound by pe word of god & be pñt /
 you pñkinge for pe pñe pñg to be
 yent shalt be agood supflite of
 with in monidid wip mores of
 pe tye & of good doctrine. whiche
 you halt got / but elcheke you in-
 cononable to this & elcheke to men
 scholers here pe self to pñte / for bo-
 dily pñte is profitable to him
 which is pñte profitable to alle
 which is pñte has the of his
 pñte to come & pñte to come & pñte
 word is word al acceptant / & pñte
 pñte is pñte & hem elcheke
 for hem to be in pñte god is
 for hem to be in pñte god is
 for hem to be in pñte god is
 for hem to be in pñte god is

tid befoze god / & sche pt is a widow
vryly & disolat: hope in god. and be
vryly in besechingis & priens myt
and day / for sche pt is wyfuge in
delias: is deed / & comaunde you vis
ping: yt yei be wyf oute repress /
for if our man hap not cure of his
owne. & moost of his houshoolde
men: he hap renyed ye few: & is
worse pan an unsempful man / &
widowe be cholen not lesse pan sixty
yeer. pt was wyf of oon houshonde.
& hap bituelinge in gode werke
if sche noyschide children. if sche re
seuede pore men to her bozowe: if
sche hap waichē ye feet of holy mē
if sche mynystre to men pt suffe
den tribulacōn / if so sche folowde
as good werke: but ethewe you
younge widows / for whāne yei han
ton lechere: yei wolen be weddid
in crift / haupnge dampnacōn: for

per han maad voite pe firste fey/
also per ydill lerne to go about hon-
fis. not oonly idel but ful of wor-
dis and covious: spekinge vngis
pat in honer not / yfore ywale y^t
yonger widows be wedd. & by-
ge for children. & be howe pries
to geve noon occasioun to pe adu-
sare: in cause of cursid y^g / for no-
w hime ben turned abak as cath-
nas / if any feyful men hay wido-
wis mynysse he to hem / pat pe
churche be not greved: y^t it suffice
to hem y^t ben verry widows / pe
y^g / pat ben wel governours:
he per had woxe to double growe/
moost per pat traucten in word
and treyge / for scripture say per
schalt not bridle pe moup of pe
owre prouochinge: and a werte man
is woxe his hire / wyle per wille
we amysse azen aze: but

vnder this ewe pre betwene/ but
 remeue you men pat hyme bifoze
 alle men: pat also opur haue doted
 & pte bifoze god & ihu crist & his cho-
 sen angels: pat you kepe yese vi-
 gils wipoure pndice/ & to no ying
 in bo winge to ye eyn side/ putte
 you hondis to no man: ney anō
 comyne you wip ope mēnes sy-
 nes/ kepe y silē dact/ nyle þæt
 drinke watir: but vlc ahtil wīn
 for y stormis/ & for ym ofte fallige
 infirmities/ synners synnes be
 open bifoze goinge into tom: but
 of synne per comen astir/ & also goo-
 de dedis ben open: & yo pat hā hē
 in opir manere moū not be hid/

What eue seruantes ben *Thy. 2*
 vnder zok: tyme per her lord
 is worpi al onour/ lest pe name
 of ye lord & ye domyne be blasse-
 med/ & per yt han feryful lordis:

Dispuse hem not for þei ben brypwe
but moze serue þei: for þei ben fewful
and loued. whiche ben parteners
of benefite/teche you þese pigis: &
moneste you þese pigis/ if any man
techy opur wise. & acordy not to þe
holsum wordis of oure lord ihu
crist. & to þat techinge þat is bi þat: he
is proud & can na þing but lang
wylchyn aboute questiois. & stry
uynge of wordis: of þe whiche be
brougt for. eneuys. stryues. blas
femes. yuel suspiciois. fytigis of
men þat ben corrupt in soule/ and
þat ben þrued fro trupe: þat demen
wrynnyng to be þat/ but agreet
wrynnyng is þat. wip suffiaunce/ for
we brougte no pig into þis world.
& no doute. þat we wol not bere a
wey ony pig/ but we haupnge foo
dis & wip what pigis we schulen
be hyld: be we paid wip þese pigis

[illegible]

of lufpunge / holynesse & mēte: /
aboute ye few folowynge / ye grace
of god be wip yee almen. **There**
endyn ye firste pistle to tymothe
& bigynen ye plog to ye secoude

Heroun to tymothe of
prouidencē to maner
of lufpunge / holynesse & mēte
aboute ye few folowynge / ye grace
of god be wip yee almen. **Heroun**
seip yis sentence. **Ye firste. c.**

Peroun to tymothe of
prouidencē to maner
of lufpunge / holynesse & mēte
aboute ye few folowynge / ye grace
of god be wip yee almen. **Heroun**
seip yis sentence. **Ye firste. c.**

[illegible]

upour ihu crist. whiche distrede trey:
flourede luf & uncorruptioun in pe
gospel / in whiche i am sett ap[re]cho[n]
and apostle: & maister of heven me[n]
for whiche cause also i suffre yese
p[er]secutioun i am not confoundid / for
that to whom i haue beleued / &
i am certeyn y^t he is myzty to ke
pe y^t is take[n] to my keepinge into y^t
kepe / haue you pe fourme of hol[ly]
wordis: whiche you herd[est] of me i
scip & loue in ihu crist / kepe you pe
good taken to yⁱ keepinge. by pe ho
ly gost y^t dwel[leth] in vs / you wolt
yⁱ be alle y^t ben in alie ben tried
away fro me: of whiche is figelus
& enuogones / pe lord geue mercy
to pe hous of ouerl[ord]s: for ofte he
re we were schamede not my
cheyne / but whanne i cam to Rome:
he souerayn wylly & fowd / pe lord ge
ue to us to synne merry of god i yat

[Faint, illegible handwriting]

...the power of the heart

Este povero bene con
grace p[er] la mia

And that right yow have
here of me by myne hande

1. *Break your yoke to fear, and
 2. *the student be able also to re-**

the day men/maile p^{re} 16 1500
 1511 1512 1513 1514 1515 1516 1517 1518 1519 1520

A close-up photograph of a piece of aged, textured paper. The paper has a mottled appearance with various shades of brown, tan, and grey. There are faint, horizontal lines running across the surface, suggesting it might be a ledger or a notebook page. On the far left edge, there is a small, distinct red mark or stamp. The overall texture is rough and uneven, characteristic of old paper.

of many hay risen azen fro many
 affirming gospel in which p[er]f[ect]
 til to bondis. as we sayge you of
 pe word of god is not bounde to
 suffice alle p[er]igis for p[er]fectione
 also p[er]gure pe helpe y^t is in ch[ur]ch
 with wip heuently glorie/attreibe wo-
 rd pat is we ben deed to gode/also
 we schule lyue to gode/et we sch-
 fien we schulen reigne to gode/
 if we denyen alle thise thinges us/
 if we beleue not: he dwellyng for-
 ful he may not temperat suff[er]e
 poure p[er]igis before god/why
 sayne in wordis for to no p[er]ing it
 is profitable: but to pe subu[er]tunge
 of men pat haue/withi[n]g sayde to
 zome p[er]ful appeared p[er]f[ect] work-
 man. wipoute shame. with tre-
 tynge pe word of trupe/with elche
 we pou unholp & veyn spechis/for
 whi po p[er]f[ect] myche to wipful

to

neffert þe word of hem crenyng as a
anker of whiche filete is 7 pynenens:
whiche felden don fro þe trewe sevyge
pat þe ryngge ayeu is uolw don and
þe subuertite þe fery of sūmē but
sad fōndament of god stondip: ha
uynge þis marke/ þe lord knollip
whiche bē hise/ 7 ethe man p^t namey
þe name of þe lord departip fro his
kindnesse/ but in a greet hous bē not
oōly vesselis of gold 7 of siluer: but
also of tre 7 of erpe/ 7 so sūmen ben
into onour: 7 sūme into dyspry/ þ
fore if any man clenip hi self fro
þese: he shal be a vessel halowid ī
to onour and profitable to þe lord.
redy to al good werk/ and he þou
þe desyre of zongwe/ but sue þ^e ryt
fulnesse fery charite. þees wy þe
pat in hardy depen þe lord of a
dome herte/ and escheke þou fol
the questiois and wy oute hū

upunge: wittinge þat þo gendre chid-
dren / but it bihoveþ þe ſervant
of þe lord to chide not: but to be myl-
de to alle men. able to teche. paciēt
wip temperaunce. reſpynge hem
þat aſenſtonde þe truþe. þat ſum-
tyme god ſende to hē forþenkinge:
þat þei knowe þe truþe / 7 þat þei
riſe aſen fro ſlavis of þe demel: of
whom þei ben holten þroiles at

But write **¶** **¶** This wille
þou þis þing. þat in þe laſt
daies. perelis tymes ſchulē weſe /
and men ſchulen be lowunge hem
ſilf. conventous. liſe of berenge. prou-
de blaſphemers. not obedient to ſu-
perior. unkynde. curſid wipout
affection. wipoute pees. falſe bla-
mers. incontynent. unkynde wipou-
te benignyte. traitours. oil poyſon.
wollen wip proude þoughtes. wipoute
louers of huſth. more þan of god.

hauyngte ye hanelle of pitee: but de-
nyge ye oth of it / and eliche ye
yete men / of yete yei ben pat perle
houfis: & leden wyuen with char-
gid wyf sonas: which be led wth dy-
lle tethis eilemore leryng & neile
giffi comyge to ye luerie of tri-
ye / and as jannes & manibon a-
genst mous: so yete agens-
ten tyme / men corrupt in idur-
dinge reprinted aboute ye fep: but
terpre yei shulen not profite / for
ye unibilas of hem shal be knowe
to alle men: as heren was / wth ye
hast geten nyf tethinge. ordynan-
ce purpolsinge. fep. long abidinge.
loue. science. ~~long abidinge~~ ~~ye~~
eruditions. passions. which were
mead to me at antioche. at iouye.
at iudis. what maniere perre-
nouis I suffyre. & ye lord hap dely-
uend me of alle / and alle men pat

wholen lyue feyfully in crist ihu
 schulen suffer perrenacioun but y
 wete men & disteyners: schule en
 crese into wylde: errynges & sendyng
 into errour but dwelle you i yere
 yingid pat you haust lerned: & y
 ven dwelben to yee: wyltunge of wh
 om you haust lerned. for you haust
 knowen holy lettris fro y ioungre:
 whiche moou lerne yee to helpe. bi
 fery pat is in crist ihu for al erri
 goure in spyr of god: is pntable
 to pte to repene. to chastise. to
 lerne. to wyltunge. yst yee man of
 god: & wyltunge lerned in al good

Am. 2. 11

I

in the god of crist ihu. of whiche
 yee haust lerned. yst yee man of
 god: & wyltunge lerned in al good
 in the god of crist ihu. of whiche
 yee haust lerned. yst yee man of
 god: & wyltunge lerned in al good
 in the god of crist ihu. of whiche
 yee haust lerned. yst yee man of
 god: & wyltunge lerned in al good

to cryme / for tyme schal be whanne
men schulen not suffice holm techi-
ge / but after her desiring per schulen
gode to gode hem self maistris sic
dunge to per eris / & truly per schulen
tyme away pe herunge fro trupe:
but to fithis per schulen tyme / but
asker you. in alle ygis trauele p /
to pe work of an euangelist / alle p
berunge / for you sake for I am sacr-
ified now. & pe tyme of my repartig
is up / I have dyuen a good churche.
I have enioyd per name I have kept
pe law / in pe toprytome & topryme
of righteousness is kept to me / whi-
che pe lord must comen men schal
yeld to me in yat day / and not oö-
ly to me: but also to yate yate lo-
uers his companyge / have yate to come
to me home / for remys lounge
yate to yate for taken me: and
yate to tell alouys / tellus into

galleyis tye into ryl made: luh also
 oneris my me / take you mark: &
 bring my pee / for he is profitable to
 me into temple / forsoye / sente tute
 us to effe / ye doo / whiche I este
 at tyme at myper: whāne you co
 melle bringe my pee / ye beothe
 but moost perthemy / a llaūde / ye
 deserre schewde to me myche yuel /
 ye lord schal zeide to him after hys u
 workis. whom also you eschewe /
 for he men stood ful greetly oure wor
 dis / for my firste defence no man hel
 pte me: but alle forlooke me / be it
 not accide to he / but ye lord helpe
 me / for I se men at ye preachinge
 be shoke by me / for alle folke me
 respecten / for I se men at ye preachinge
 of ye lord / and ye lord be myn
 lord for al good works / and schal me
 be myn laste / for I se men at ye
 to whom be glorie in the lord

of foul wynnynge: but holdynge of
talte. verryngue. prudent. colye with
holy countynent. takynge pat trewe
word pat is after doctryne / y^e he be
wytty to amoneste in holden te
chynge. and to reprove hem pat a
zenleuon / for per hem in tyme vno
bedient & veynspeliens. and dissa
uers. moost per parten of arrou
nson. whiche it byhouep to be
pued / whiche subuertten alle hou
se. techynge whiche prugis it by
houep not. for ye loue of foul wynn
ynge / and oon of hem her tyme
profete seide / men of arte ben all
more leuon: puel beestes of fowls
wotynge / y^e wotynge is trewe
for what cause blame hem for y^e
per be hool in fow / not zeuynge
to fowls of fowls. & to maner men
tis of men. pat tyme alwey hem
for tyme / & alle y^e fowls beuene

to deue men / but to vndeue men
t to unfeipful: no ping is deue /
for pe soule and conscience of he
ben maad vndeue / pei knowleche
pat pei knowen god: but bi dedis
pei dempen / whanne pei ben abo-
imynable and vileeftul: and rep-
uable to al good werk. **¶ 2.**

But speke you po pingis pat
visemen hoisim techinge.
pat oolde men be sobre. chast. pru-
den. hool in feip in loue t pacete
also oolde wimen in holp abite.
not schandzris. not seruyngt my-
che to wijn / wel techinge pat pei
teche prudence / moneste pei you-
ge wimen pat pei loue her hous-
bondis. pat pei loue her children.
and pat pei be prudent. chast. sobre.
hauyngt care of pe hous. benigne.
sugert to her housbondis: pat pe
word of god. be not blaftemed /

Also moneste you yonge men y^t ye
be solye / in alle yngis zeue y^r self
ensamplis of gode werkis. i te
thinge in holynesse. in sadnesse. an
hoolst word & v^rrep^reuable / yat
he yat is of ye contrarie side be a
schamed: haueinge noon yuele
yng to seie of you moneste you
seruauntis to be suget to her lordis
in alle yngis: plesinge not azen
seyninge. not defraudinge / but in
alle yngis schewingge good fey:
yat yei onoure in alle yngis ye
worthine of god oure sauour / for
ye grace of god oure sauour. hap
auerd to alle men & taught us / y^t
we for sake wickednesse & worldly
desiris. lyue soburly & iustly & pi
tously in yis world / abidinge ye
blesside hope & ye comynge of ye
glozie of ye grete god: & of oure sa
uour ihu crist / 3 as hi self for us:

to azen bie us fro al wickidnesse/
and make cleane to hi self a peple.
acceptible and suere of gode wer-
kus / speke pou peple & moneste pou:
and repreue wy al consauntment/
no man dispale pee // **Am. c. // ∞ //**

A moneste hem to be luges
to priuies and poueres / to
obeydye to pat pat is seid / and to
be redy to al good werk. to blame
no man. to be not ful of chydinge:
but temperat. shewinge al mylde-
nesse to alle me / for we weren in
tyme unwise. unbleessful. erringe
and leuyng to desiris and dyuer-
se lustis. doinge in malice & envye.
woxy to be hatid / hatinge ech oth-
er. But whane pe benygntie and pe
mercy of oure saupour god a-
pente. not of werkis of righte-
nesse pt we diden. but in his mercy
he made us free / in waiting of

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a zen bigetyng and a zen nelbm
ge of ye holy goost; whom he
shedde into plenteuously bi ihu
crist oure saupour/pt we iustified
bi his grace: venuris bi hope of
euerlastinge lyf/ & trewe word is/
And of yese pynge & wole pat
you conferme opure/ pat yet pt
in leuen in god: be bishp to be a
house opure in goode werkis/ ye
se pynge ven goode: and profi
table to men/ and escheue you
foltilche questouns and genolo
gies and stryues/ and fyttingis
of ye laue: for ye ven unprofita
ble and veyn/ Escheue you amā
eritk. After oon and ye seconde
exhortoun/ wittinge pat is such
a manere man. is subuertid and
respeccid: & is dampned bi his
owne doyn/ whāne & sende to yee
certaine exhortaions: lyke pou to

come to me to nycopolis / for I have
 purposed: to dwelle in winter here
 visibly before sende zeuan anke ma
 of laue and apollo: pat no yung
 faile to hem / per pat ven of ours:
 leme to be gouernours in goode
 werks / to necessare us: pat per
 be not wip oute ~~goode werks~~ fru
 it / alle men p^t ven wip me grete
 pee wel / grete pou wel hem: pat
 louen us in fey / pe grace of god
 be wip you alle amen. **Here endy**
pe pistle to tite: & here bigynep
pe prolog to filymon //

Making familiar or hom
 ly letters to filymon / for o
 nelymus his seruant: writing
 to him fro pe citee of rome out of
 prison be pe forscid onelymus //

Paul & Tereu seip yus. ch.
 ye bounden of ihu crist: &
 tyrope bopn: to filymo

beloued and oure helpe and to
appre moost dere sister and to ar
chip oure euene knyght. and to ye
churche y^t is in y^rm house / grace be
to you and pees of god oure fadir.
and of ye lord ihu crist / y do pray
kingis to my god eue more. ma
kyngge mynde of yee in my pi
erie / heringe y^r fey and charite
pat pou halt in ye lord ihu. al
le holy men / pat ye comynge
of y^r fey. be maad open. in luo
winge of al good ying in crist ihu.
and y hadde greet joie and confort
in pi charite. for ye entralis of
holy men resten by yee broy.
for whiche ying y haunge my
the trust in crist ihu to comande
to yee. pat pat parteyner to pro
fyt. but y biseche more for charite
open you art such as ye elde poul.
and now ye bounten of ihu crist /

I blesse he for my sone onelyme. wh-
 om I in bondis bigat: whiche su-
 tyne was unprofitable to pee/
 but now profitable to pee & to
 me: whom I sente agen to pee &
 resceyue pou him as myn entrai-
 lis / whom I wolde wyth holde wyth
 me: pat he schulde serue for pee to
 me in bondis of ye gospel / but
 wythoute yi counseil I wolde not
 to omyt ying: pat yi good schulde
 not be as of nede. but wilful for
 perauenture. perfore departide
 fro pee for a ty me: pat pou shul-
 dist resceyue hi wythoute ende
 nor is not a seruant: but for a ser-
 uant. a moost dere broþr. moost
 to me / and hou myche more to
 pee. hope in flesch and in ye lord.
 perfore if pou hast me a felowe
 resceyue him as me / for if he hav-
 omyt ying auoied pee. eyn omyt.

romul

Arette you his yung to me / I po-
ul wroot wip myn hond / I schal
zeldē pat I seie not to yee: y^e also
you owist to me pis lre / so bropr
I schal vse yee in ye lord: fille you
myn entruis in crist / I trustyn-
ge of y^e obedyence: wroot to yee
wittinge pat you schal do ouer
pat I seie / al so make you redy
to me in hous to dwelle in me /
for I hope y^e by youre preieris
I schal be zouen to you / Epafra-
s prisoner wip me in crist ihu. e
gretip yee wel / and mark &
aristark. denias. lucas. my helpe-
ris / y^e grace of oure lord ihu crist:
be wip youre spirit. Al. Amen. Amen.

Here endip ye pistle to filimon
And here bigynē ye prolog

on ye pistle to ye Ebrewis //

First it is to seie. why poult ye
 a postle. in pis epistle. I wri
 tinge spekiu not his vllage: discry
 uynge of his name or ye dignite
 of his ordze / pis is ye cause yt he
 writinge to hem yt were of artu
 asion: & bilenede. wroot as ye apo
 stle of heym men & not of iebis
 & he knowige her pride: & schew
 inge his olbue humphnesse: nolde
 putte bitoze. ye delert of his office
 & in lyk manie also jon ye apostle
 for humphnesse in his epistle. for ye
 same skule sette not his name to
 foze / as it is seid ye apostle sente
 pis epistle to ye ebrewis witten
 in ebreis tunge / & aft' ye deap of po
 ul ye apostle: luk ye a euangelist
 made it in greek speche. holdinge
 ye vnderstondinge and ye ordze
 of it. **Jerom seny pus. n. 2. 00. //**

God pat spak sum tyme
by p̄fētis in many ma-
neris to cure fadir: at ye
laste in yese daies he hap
spokē to vs by ye sone/
whom he hap ordeyned er of alle
yngis: & bi whom he made ye wo-
ld is whiche whāne also he is ye
brytneſſe of glorie. & figure of his
substaunce. & berry alle yngis bi wo-
rd of his v̄tu. he makip purgaciō
of synes & sittip on ye rythalf of ye
magiſte in heuenes / & so myche is
maad betw pan aūgels: bi hou e
myche he hap enheritid amore dy-
uerse name bifoze hem / for to whi-
che of ye aūgels seide god ony tyme.
you art my loued sone & haue gen-
dred yee to day: & eftsoone / I schal
be to hi into a fadir: & he schal be
to me into a sone / & whāne eftso-
ne he bringip in ye furste bigeten

sone. to þe world: he seip alle þe
 aūgels of god worschipe hi. b^t he
 seip to aūgels he y^t makip his an-
 gels spiritis: & his mynstris flā-
 me of fier/ but to þe sone he seip.
 god yⁱ trone is to þe world of wo-
 rld: aȝerd of equite is þe zerd of yⁱ
 reikme/ you haſt loued rytyſnes
 se: perfore þe lord yⁱ god. anoynt
 þe wip oile of ioie. more pan yⁱ
 felowis/ & you lord in þe bigynnyge
 fōūdidist þe erpe: & heuenes ben
 werkis of yⁱ hondis/ y^ei schulē
 piſche: but you schalt p^rſtly dw-
 elle. & alle schulen were olde as a
 clop/ & you schalt chaūge hē as a
 clop: & y^ei schulē be chaūgid/ but
 you art þe same yⁱ ſul: & yⁱ zers
 schulen not faile/ but to whiche
 of þe aūgels seide god at ony ty-
 me. litte you on my rythalf til
 I putte yⁱ enemyes aſtool of yⁱ

feet: wher per alle ben not ser-
uynge spiritus. sent to serue: for he
pat taken pe eritage of helpe **ii. c.**

Etherfore moze plēteuouſly
it bihouep vs to kepe po pi-
gis. pt we han herd: leste p auētū
we fleten away / for if pe ilke word
pat was seid by aūgels. was ma-
ad sad. & eche bēkinge of pe lawe,
& unobedience took just retribu-
oun of mede: hou schulen we alca-
pe. if we dispisen so greet an helpe:
whiche whanne it hadde taken by
gynnyng to be teeld out by pe lo-
rd. of hem pt herden. is cōfermed
into vs / for god witnesse to gide
by myracles & wondrous. & grete mi-
raculis & diuerse vertues: & deytig
is of pe holy gost bi his wilie / but
not to aūgels god sugettide pe
world to conynge: of which we
speken / but sum man witnesse

in a place: & seide / what þing is
man y^t þou art mynde ful of him /
or mannes sone. for þou visitist hi^r
þou hast maad hi altil lesse þā an-
gels: þou hast crowned hi wip glo-
rie & onour. & þou hast ordeyned
hi on þe werkis of þin hondis / þ^r
hast maad alle þingis suget vnder
hise feet / & in y^t þat he sugettide al-
le þingis to hi: he lesse no þing vn su-
get to hi / but now we sen not zitt
alle þingis suget to hi / but we sen
hi þat was maad altil lesse þā
angels. ihu for þe pascion of deep
crowned wip glorie & onour: y^t he
porous grace of god schulde taste
deep for alle men / for it bisemede hi
for whom alle þingis. & by who alle
þingis weren maad / whiche hadde
brouzt manye sones into glorie: &
was ourtour of helpe y^e of hem. þat
he hadde an ende by pascion / for he

pat halowip 7 pei pat ben halo-
wid: bē alle of oon / for whichē
cause he is not schamed: to depe
hē bẏp nre. seynge / I schal telle pi
name to my bẏpen: in ye myddil
of ye churchē. I schal herre pee / and
eftsoone / I schal be tristnyuge ito hi
7 eftsoone / lo 7 7 my chylde: whichē
god 3aff to me / yf ore for chylde.
comynede to fleisch 7 blood: 7 he
also took part of ye same / yt by
deey he schulde distre hi yt hadde
lordschyp of deey: yt is to seie ye de-
uel / 7 yt he schulde deliuerē hem.
yt by drede of deey. bi al wyf: were
boundē to seruage / 7 he took neuere
aūgels: but he took ye seed of abra-
ham / wherfore he ouzte to be līcēd
to bẏp nre by alle yīgis: pat he sch-
ulde be maad merciful 7 afeipful
bischof to god / yt he schulde be in-
aful to ye trespassis of ye peple /

for in þat viȝt in which he suffride
 ⁊ was temptid: he is myȝt to hel
 pe: also hem þat ben temptid.

Therfore holy bryȝen. ⁊ pte
 ueris of heuenly deyringe.
 biholde ȝe þe apostle ⁊ þe biſchop
 of oure confессиō ihū / which is
 trewe to hī p^t made hī: as also moi
 ſes in al þe hous of hī / but þis
 biſchop is maad worpi of more
 glorie þan moises: by as myche
 as he hay more onour of þe hous
 þat made þe hous / for eche hous
 is maad of sinn man / he þat ma
 de alle þingis of nouȝt. is god / and
 moises was trewe in al his hous.
 as a ſeruaūt into witneſſinge of
 þo viȝis þat were to be ſeid / but
 criſt is alone in þe hous / which
 hous we ben: if we holdē ſad triſt
 ⁊ glorie of hope into þe ende / whi
 fore as þe holy goſt ſeip / to day if

ze han herd his voice. nyle ze hard-
ne zoure hertis. as in wrappe.
lyk ye day of temptaoun in desert/
where zoure fadris temptiden me.
7 prouyde 7 lizen my werkis four-
ty zeenis. wherfore I was wrope to
vis geuilaoun. 7 I seide euere more
pei erre in herte / for pei knewen
not my weies to whiche I liuoz in
my wrappe: pei schulen not entre
into my reste / brywe seze. lest pa-
uenture in ony of you be ony pue-
herte of unbelieve: to depte fro ye
lyuynge god / but moneste you sit
by alle daies. ye while to day is
named: p^r noon of you be hard-
ned by fallace of speme / for we be
maad pteners of crist: if nevels
we hoiten ye biggynge of his sub-
staunce sad into pe ende / while it is
leid. to day if ze han herd ye voice
of h^t: nyle ze hardne zoure hertis.

as in pat wrappige / for sume herige
wrappede: but not alle per pt wenten
out of egypt by moyses but to whi
che was he wrapped forty zers?
wher not to hem pt synede: whos
careys weren cast don i desert: & to
whiche swor he: pat per schulde not
entre into pe reste of hi, no but to
he pt weren unblefful: & we sen
pat per myzten not entre into pe res
te of hi for vbleue **Am. 2. 8**

Etherfore drede we lestre paven
ture. while pe biheste of entig
into his reste is left: pt if any of us
be gessid to be alwepe / for it is teld
also to us as to hem / & pe word pt
was herd. pfitde not to he: not me
ynd to fey. of po pigis pt per herte
for we pt han bileded schule: entre
into reste as he seide / as i swor i my
wrappe: per schule not entre into my
reste & whane pe werkis were maid

partit at pe ordynance of pe wo-
rld: he seide yus in a place. of pe se-
uene day / & god restide in pe seuepe
day. from alle hys werks / & i this
place eftsoone / pei schule not entre
into my reste / perfore for it luep.
pat sinmen schulen entre into it
& pei to which he it is teld bifore.
entride not. for her unbelene: eftsoo-
ne he determyne sūday & seip. to
day / to day after so myche tyme
of tyme. as it is seid bifore / to day
if ze han herd his voice: wyle ze ha-
uene zoure hertis / for if ihc hadde
zouen reste to hē: he schulde neie
speke of oþr after this day / perfor pe
sabbot is left to pe peple of god /
for he y^t is entrid into his reste.
restide of his werks. as also god
of hys / yfore haste we to entre
into y^t ~~place~~ reste. pat no man
falle into pe same ensaunple of

unbileue for ye word of god is quik
 & spedy in worchinge. & more able to
 perische pan any tikey eggid liberd.
 & strecthip for y into ye departinge.
 of ye soule & of ye spirit / & of ye joy-
 turis & merowis. & demer of payntis
 & ententis of & hertis / & no creature
 is vnnisible in ye sight of god / for alle
 yngis ben nakid & open to his yen
 to whom alword to us / yfore we pat
 hau agreet bishop yt perfide heue-
 nes. whil ye sone of god: holde we ye kn-
 owledginge of oure hope / for we han
 not abushop yt may not haue com-
 passioū of oure infirmittees: vt was
 temptid by alle yngis bi ye hertelle w-
 oute syne yfore go we wip trist to ye
 trone of his grace: yt we gete mercy.
 & fynde grace in conuenable help. **V. c.**

For ethe bishop taken of men:
 is ordeyned for men. in yngis
 pat ben to god. pat he offir ziftis and

saacrificis for synnes / whiche may to
gode sorowe wy he pat ben vnkun-
nynges & erre / for also he is enuoyl-
ned wy infirmyte / & yf ore he oibw
as for ye peple: so also for hi self to
offre for synnes / new oup man takyng
to hi onour: but he y^t is depid of
god as aron was / so aft clarifiade
not hi self. y^t he were bischop: but
he y^t spak to hi. you art my sone. to
day I geuorde yee / as in anoy place
he say / you art appest wy outen en-
de afur. ye orde of melchisedek / whi-
che in ye daies of his fleisch. offred
wy greet cri & teeris. pieris & bile-
chigis. to hi y^t myzte make hi satisfi-
ed deep. & was herd for his reuerence
and whane he was goddis sone:
he lernede obedience of yese yigis. ye
pat he suffred / & he brouzt to ende.
is maad cause of euerlastinge helpe
to alle pat obersthe to hi / & is depid

of god abuschop bi pe ordze of melchisedek / of whom þis to us a greet word. for to seie. & able to be expounded / for ze beu maad feble to here / for whanne ze ouzte to be maistris for tyme. eftsoone ze nedden yt ze be taust whiche beu ye lettis of ye bigynnyng of goddis wordis / & ze be ylike to whiche is nede of mylk. & not sad mete / for ethe y^t is partener of mylk: is wyoute part of ye word of rztivnesse / for he is altil child / but of parfyt me is sad mete: of he y^t for cultu han wittis exercysid. to distrecoñ of good & of puel.

Ye sixte. chapitre //

Wherfore we bringin a word of ye bigynnyng of crist: be we bozu to ye perfeccioñ of hi / not eftsoone leggyge ye foudement of ye uauice fiv deed werkis & of fey^e ye to god. & of techyng. of baptym & of leyunge on of hondis. & of rlyng azen

of deed men. 7 of ye euerlastinge
to m / 7 yis pig we schulen do: if
god schal suffice / but it is ympos-
sible pat yei pat ben oones intred.
And han tastid also an heuenly
zift. 7 ben maad ptencers of ye
holy goost. 7 neples han tastid
ye good word of god. 7 ye vertues
of ye world to compge. 7 be shide
away: pat yei be renewid aze to
penitence / whiche eftsoone crucifi-
en to he sit ye sone of god: 7 ha
to storn / for ye erpe pt drink up re-
ste compge on it. 7 bringy for
conuenable erbe to hem. of whiche
it is tild: talup blessing of god
but yt pat is bringinge for yor
nes and brens: is reiuale and
next to ans. whos endinge schal
be into brennyng / but ze moost
derworpe we truste of zoi betre
yngis. 7 ner to helpe: yon we

speken so / for god is not unjust:
 pat he forzete zoure werk & loue.
 whiche ze han schewid in his na-
 me. for ze han mynystred to seyn-
 tis. & mynystren / & we comerte pt
 ech of you schewe pe same bypnes-
 se to pe fillige of hope into pe ende /
 pat ze be not maad slow: but also
 sueris of hem: whiche by fey and
 pacience. schulen enerite pe byhel-
 tis / for god bihetunge to abraham.
 for he hadde noon gretter bi who
 he schulde swere: swor bi hi self &
 seide / 3 blessinge schal blesse pee:
 & 3 multiplynge schal multiplye
 pee / & so he longe abidunge hadde
 pe byhelte / for men sweren by a
 gretter van hem self: & pe ende of
 al her plee. is an oop to cofirma-
 aon / in whiche pig god willunge
 to schewe plentifullyer to pe ei-
 ris of his byhelte. pe caduette of

his counseil: puttide bitwix an oop-
pat by thre p̄gis unmonable. bi whi-
che it is impossible p̄t god be: we ha-
ue a strenght solace. we p̄t been to gi-
dye. to holde ye hope p̄t is putt forp
to us / whiche hope as an anker we
han likur to pe soule & sad & gonge
in. to pe mer p̄gis of h̄dige / where
pe before ih̄u p̄t is maad bischop w̄t
outen ende. by pe ordre of melchise-
dek entride for us **¶ vii. c. xxx**

And p̄is melchisedek kyng of
salem: & p̄est of pe h̄este god
whiche mette w̄p abraham whane
he turnede azen fro pe sleynge of
kyngis: & blesside h̄i / to whom: abra-
ham also repte tytis of alle p̄gis
first he is seid kyng of r̄t̄isuelle: &
aft̄ward kyng of salem. p̄t is to seie
kyng of pees / w̄pout fadir w̄pout
modir. w̄pout genologie: neȳ ha-
winge bigymyng of daies neȳ

ende of his / & he is liued to ye sone
of god. & dwellip þæt wipoute ende/
but biholde ze. hou greet is þis: ~~pat~~
to whom abraham þe patriarch tak
tipis of þe beste þingis / for men of þe
sones of leuy takinge presthod: han
maūdemēt to take tipis of þe peple
by þe lawe / pat is to seie of her bry
en: þouȝ also þei wenten out of þe
lendis of abraham / but he whos ge
neraciō is not noumbid in hem
took tipis of abraham / & he blesside
þis abraham whiche hadde repro
uissioūȝ / wipoute azenleynge. pat
pat is leue. is blessid of þe bette / &
here deedly men taken tipis: but þe
he berip witnessinge þt he lyuep / &
pat it be seid so: by abraham. also le
uy þt took tipis was tipid / & zit he
was in his fadris lendis: whanne
melchisedek mette wip hi / þfore it
pfecciō was by þe presthod of leuy.

for vnder hi ye peple took ye la-
we. what zit was it needful. ano-
vir prest to rise by ye ordze of mel-
chisedek. & not to be seid by ye or-
dze of aaron / for why thanne ye
presthod is translatid. it is nece.
pat also translatioun of laike be
maad / but he in whom yese pi-
gis beu seid: is of anovir lyua-
ge of whiche no man was prest
to ye auter / for it open p^roure lo-
rd is bozun of mda: in whiche ly-
uage moises spak no pig of p^rat
is / & more zit it is to knowen / if
by ye ordze of melchisedek. anovir
prest is risen up: whiche is not
maad bi ye laike of fleischly ma-
n demet. but by vtu of luf p^r may
not be vuton / for he witneslip. p^r
you art a prest wip outen ende
by ye ordze of melchisedek / p^r re-
preynge ye maument before

goiſge is maad: for vnſadnelle &
unprofit of it / for whi ye laue by
ouzte no piſg to pfection / but y is
a bringiſge in of abetue hope. by
whiche we neizen to god / & hou
greet it is: not w^tout ſuerynge:
but ye ~~opne~~ ben maad iſtis wip
outen an oop: bi hi p^t ſeide to hi /
ye lord ſibor & it ceuſe in? you art
apreſt w^touten ende by ye ordre of
melchiledek ſi ſo myche iſt is ma
ad biſetere of ye bette teſtament /
& ye ope weren manye preſtis
perfoze for pei weren forbode by
~~depe to depe~~ to diuſelle ſtulle. b^t yis.
for he diuſellip wipoute ende. hap
an euerlaſtinge preſthod / wherfo
ze alſo he may ſaue ~~alſo~~ w^toute e^de
comynge ny; by hi ſilf to god and
euermore hyuey to piſe for us for
it biſemiende y^t ſuch a man were a
biſchop to us: holy innocent vdefou

lid. clene departid fro synful men: &
maad hys pan heuenes / whiche
hay not nede eche day as þis: first
for his owne gyltis to offre sacrificis.
& after ward for þe peple / for he dide
his þing in offringe hi self oones / &
þe lawe ordeynede men þis haunge
liknesse / but þe word of liueringe.
whiche is after þe lawe: ordeynede
þe sone parfit wipouten ende. **¶**

¶ ut a capitule ou þo þingis. **¶**
pat þeu seid / we han such a
bisshop pat saat on þe rithale of
þe secte. of greetnesse in heuenes: þe
unmyghte of seyntis & of vry taber
made pat god made. & not man / for
eche bisshop is ordeyned to offre. zif
tis and sacrificis / wherfore it is ne
de þat þis bisshop. haue sum þing. þat
he schal offre / þefore if he were on er
þe. he were no prest / whāne þe were
pat schulde offre zif tis by þe lawe.

Whiche serued to ye sampler and
 shadowe of heuenly things / as it was
 answered to moyses. Whanne he
 hilde ende ye tabernacle / se he seide /
 make you alle things bi ye sampler
 þat is schewid to yee in ye mount / but
 now he has getū a betur mynysterie.
 bi so myche as he is amynstre of
 a betur testamēt. Whiche is cōfermed
 bi y betur bihestis / for if yllie firste
 hadde lackid blame: ye place of ye
 secōde schulde not haue be souzt /
 for he reprenyngē hem: seip / lo daies
 comen seip ye lord: & I schal make
 parfit a newe testament on ye ho
 us of israel. & on ye hous of iuda
 not lyk ye testament þat I made to her
 fadiris in ye day in whiche I cauzte
 her hond: þat I schulde lede hē out of
 ye lond of egipt / for yei dweliden
 not in my testament / & I haue dispi
 sid hem seip ye lord / but yis is ye

testament. Whiche I schal dispose to
ye hous of Israel aft' yo tries seip
ye lord: in zeuyngge my laubis: into
ye soules of hē. And into ye hertis
of hē. I schal a boue write hem and
I schal be to hem ito a god: & pei schu
len be to me into a peple & eche mā
schal not teche his neiz boze: & eche
man his broþ. seiyngge / kōwe you
ye lord: for alle men schulen knowe
me: fro ye lesse to ye more of hem
for I schal be merciful to ye widdre
nessis of hē: & now I schal not bipe
ke en ye synnes of hē but in sepyge
aueibe: ye for me beside oold / & y^t
pat is of manye daes & wery oold:
is upz pe deey.

The mynre chapt

And ye former testament had
te justifyingis of worlship &
holy ping duringe for a tyme / for ye
tabernacle was maad first. i which
weren cōdylstichis. & boord & settig

for of loones whiche is seid holy
 & aft^r ye seco^ude tabernacle. y^t is se-
 id sancta sanctoru. y^t is holy of ho-
ly pⁱgis haunyng a golden censer.
 & ye ark of ye testament. keiled a
 boute on eche side w^{it}h gold / iⁿ whiche
 was a pot of gold. haunyng manna:
 & ye zeer of aron pat flourishte &
 ye tablis of ye testament / o whi-
 che pⁱgis weren cherubyns of glo-
 rie. ouer shadowyge ye iudicatorie
 of whiche pⁱgis it is not now to
 seie by alle / but whane yese pⁱgis
 weren maad to gidre: prestis en-
 trede euere more iⁿ ye former taber-
 nacle. tomyge ye officis of sacrificis
 but iⁿ ye seco^ude tabernacle ye bish-
 op entred oones in ye zeer not w^{it}h
 oute blood: whiche he offred for his
 ignoraunce & ye pep^lis / for ye holy
 gost signyfiede yis pⁱg. pat not yet
 ye wey of seyntis was opened. while

ye forin tabernacle hadde an at
whiche parable is of yis p sent ty
me: by whiche also ziftis & sacrifici
lis ben offrid whiche moū not ma
ke a man seruyng pfit bi confie
ce: oonly in metis and drinkis and
dyuce walschigis. & rytibiluelligis
of fleisch yt weren sett to ye tyne
of core moū. But ~~it~~ beynge abisch
op of godis to comynge: entride bi
a luggere & a parfiter tabernacle not
maad bi hond. yt is to seie not of yis
makynge neyr bi blood of goet
buckis or of calues. but bi his ow
ne blood entride oones into holy vi
gis yat were founde bi an euilasti
ge redemption / for if ye blood of
goet buckis & of bolis: & ye aische
of a colt calf spreynt: halow by un
cleue men to yedenlyng of fleisch
hou myche more ye blood of crist.
whiche by ye holy offride hi self un
soft

wēmed to god. schal clense oure con
 spence fro dede werkis to serue god
 y^t lyuep / & y^t fore he is a mediator
 of y^e newe testament. pat bi deep
 fallinge bitwix into redempcion of
 yo trespassingis y^t were vnder y^e
 former testament: y^ei y^t ven depid
 take y^e biheste of euerlastige eritage /
 for whie a testament is: it is nede y^t
 y^e deep of y^e testament makere co
 me bitwix / for a testamēt is cōfer
 med in dede men / ellis it is not wo
 ry: while he lyuep. y^t made y^e testa
 ment / wherfore ney y^e furste testa
 ment was halowid wipoute blood /
 for whanne eche manūment of y^e
 laue was rad of moises to al y^e
 peple: he took y^e blood of calves. &
 of buckis of geet. wip watir & reed
 wolle & isope. & bi spreynde bope
 yulke book & al y^e peple & seide
 pis y^e blood of y^e testamēt y^t god

comāūnde to you / also he spreu-
de wip blood þe tabernacle & alle
þe vesselis of þe seruyse in lyk ma-
nere / & allmest alle þīgis ben den-
sid in blood by þe laue: & wipout
shedīge of blood. redempciō of
synnes is not maad / þfore it is ne-
de þt þe samplers of heuenly þī-
gis be denfid wip þese þīgis: but
þilke heuenly þīgis. wip betre sa-
crifis þan þese for ihc entride not
into holy vīg maad bi houndis. þt
ben samplers of vry þīgis: but
ito heuene it self / þt he apere now
to þe chere of god for us / nex þat
he offre hi self ofte: as þe bischop
entride into holy vīg. bi alle ze-
ris in alien blood / ellis it bihoſte
hi to suffre ofte: fro þe bigynnīg
of þe world / but now oones in þe
endinge of worldis. to distructiō
of synne: bi his sacrifice he aperde

7 as it is ordeyned to men oones
to die / but aft^r yis is pe don. so crist
was offrid oones. to a voide pe syn
nes of manye men / pe secounde
tyme he schal apere w^t oute syne.
to men y^t abiden hⁱ into helpe //

And pe laube haupnge **R. i.**
aschadowne of gode pigis y^t
ben to come. not pe ilke ymage of
pigis: may neile make mē ~~pyt~~
nezhige ~~pyt~~. bi pe ilke same sacri
fice. which pei offren wip oute ce
estinge by alle zenis / ellis pei schul
den haue ceestid to be offrid: for as
myche as pe worschypers denlid
oones. hadden not for y^more cōsy
ence of syne / but in hem mynde
of synnes is maad bi alle zenis /
for it is impossible: yat ~~pe blood of~~
~~bois~~ synes be don away by pe blo
od of buckis 7 of geet / y^fore he en
tinge into pe world: scip / y^f woldit

not sacrifice & offering: but þ^r hast shapen
þen a body to me / brent sacrificis al-
so for synne: please not to yee / pane
I seide / lo I come / in þe bigynnyng of
þe booke it is writen of me: pat I do
þi wille god / he seiunge bi fore þat
þou woldist not sacrificis & offering.
and brent sacrificis for synne. ne þo
þingis ben pleisunt to yee. which be
offrid bi þe lawe. pane I seide / lo I co-
me: þ^t I do þi wille god / he doþ away
þe firste: þ^t he make stedefast þe se-
conde / in whiche wille we ben ha-
lowid: by þe offeringe of crist ihu oo-
nes / & eche þest is redy wipynstrige
eche day. & ofte tymes offeringe þe sa-
me sacrificis: which mon neie do
away synis / but þis man offeringe
o sacrifice for synes. for euere more:
sittin in þe rithall of god þe fadir /
for þennes forþ abidinge: til his e-
nemies be putt astool of his feet /

for bi oon offringe he made parfyt
 for eue halowid men / & pe holy go-
 ost witnessy to us / for aft' pat he
 seide / yis is pe testament. whiche I
 schal witnesse to hē aftir po daies.
 pe lord seip / in zeuyngē my lawis i
 pe hertis of hem. & in pe soulis of
 hem I schal aboue write hem. & now
 I schal no more penke on pe synnes
 & on pe wickidnessis of hē / & where
 remyssion of pese is. now is y noon
 offryng for synne / p'fore brymē haup
 ge trist into pe entryge of holy pigis
 in pe blood of crist. whiche halowid
 to us anelwe wey & hyungē bi pe h-
 linge pat is to seie his fleisch. & we ha
uynge pe givet prest on pe hous of
 god: neke we wip vry herte in pe
 plente of feip / & be oure hertis spre-
 ynd fro al puel conscience. & oure bo-
 dies waische wip clene watir. & holde
 we pe confescion of oure hope. bowig

to no side / for he is trewe: pat hap
maad ye biheste / & biholde we to
godre in ye stringe of charite and
of goode werlus: not forsaking ou-
re godrige to godre as it is of custu-
to sin men / but comfortige & by so
much ye more: in how much ye se
ye day nethinge / for now is a sacrifice
for synes is not left to us. p^r sp^rne
wylfully: after p^r we hau take ye
knowinge of trupe / for why sum a
bidinge of ye towne is dreddful. and
ye synge of fier: whiche schal was-
te aduersaries / who pat breky m-
oises laue: drey wyppouten ouy in
a bi tibe or yre witnesse / how much
ye more gessen ze p^r he dufferney
worse turmentis: which defouly
ye sone of god: & holdy ye blood
of ye testament pollute. & whiche
he is halowid: & doy dyspite to ye
spirit of grace: for we knowen

hi pat seide / to me venaunce: & i schal
 zelde / & eft / for ye lord schal deme his
 peple / it is ferðful to falle into ye
 hondis of god by uýge / & haue ze
 impnde on ye former daies. I which
 ze weren lztued & suffridē greet tryf
 of pascouis / & in ye tope ze weren
 maad a spectacle bi schenshipis and
 tribulaciōis: in auopre ze werē ma-
 ad felowis of men tryyngē so / for
 also to bouiden men ze hadde copasa-
 oū. & ze resteyuedē wip joie: ye robbi-
 ge of zoure goodis: knowinge þt ze
 han auctine & dibellinge substantie /
 perfore wyle ze lese zoure trust: whi-
 che hap greet rewardinge / for pa-
 ence is nedful to zou: pat ze do ye
 wille of god & bringe azen ye bihe-
 ste / for 3it alhal & he pat is to comýg
 schal come: & he schal not tūrie / for
 my iust man lyuey of feip / pat if
 he wip draue hi self: he schal not

please to my soule / but we ben not
ye sonnes of drawinge away into
p̄d̄raoū: but of fey to getinge of

But fey is of *Fi. c.* **S**oule
substaūce of viſis p̄t ben to
be hoped: & an argument of viſis
not aperuige / and in viſ fey: elde
men han getū witneſſinge / by fey
we vnderſtonde pat pe world was
maad bi goddis word: p̄t viſible
p̄uings were maad of vniſible p̄i
gis / bi fey abel off̄rde any che ~~be~~
~~tre~~ more ſacrifice p̄an caym to god /
bi which he gat witneſſe to be iuſt:
for god bar witneſſinge to hiſe j̄if
tis / & bi pat fey: he deed ſpeky j̄it /
bi fey enoc was tranſlatid: pat he
ſhulde not ſe deey / & he was not fou
ten for pe lord tranſlatid hi / for bi
fore tranſlacioū he hadde witneſ
ſinge: p̄t he pleaſide god / and it is
impoſſible to pleaſe god wip oute fey /

for it bihouey amā comyge to god.
 vileue p^r he is: & p^r he is rewarde
 to men pat seken hi / bi feip: noe dred
 te porou answere taken, of pese pi
 gis pat zit weren not seyn. & scha
 pide a schip into pe helpe of his ho
 us / bi whiche he dampnede pe world:
 & is ordeyned en of rytibisnesse n
 whiche is bi feip / Bi feip he p^r is
 depid abraham: obede to go out
 to a place. whiche he schulde take i
 to eritage / & he wente out: not wi
 tinge whidre he schulde go / Bi feip
 he dwellede in pe lond of biheste
 as in an alien lond: dwellinge i li
 til housis wip isaak & jacob euene
 eris of pe same biheste / for he abo
 od acite harynge foudementis: wh
 os crafty man & maker is god / By
 feip also pe ilke sara barayne: took
 vtu in conceyvinge of seed. & he age
 pe tyne of age. for sche vileuede him

twelve p^t hadde bihurt / for which yig
of oon & zit up deed: y be bozu as
sterns of heuene i multitude. & as
grauel p^t is at pe see side: out of no
unbze / bi fey alle yese be deed: whā
ne pe bihestis were not take / w^t pei
bihelden hē afer: & gretynge hē wel:
& knowlechte p^t pei were pilgry
mes & herbozonid mē on pe erpe
& pei p^t sizen yese pūgis: signyfiē
yat pei sechen a aintre / if pei hadde
had mynde of yilke. of which pei
weitten out: pei hadden tyme of
turnynge azen / but now pei desire
auctre: y^t is to seie heuently / per
fore god is not cōfounded: to be de
pid ye god of hē / for he made redy
to hem aate / bi fey abraham of
fride isaak whāne he was tēptid /
& he offride ye oon ingete which
hadde take ye bihestis / to whom
it was seid. for in isaak ye seed sch

al be depid to yee for he demede pat
god is myzty to reise hi. & he fro deef/
wherfore he took hi also into a para-
ble/by fey also of yingis to comyng.
ysaak blesside jacob & esau/by fey
jacob dnyngte blesside alle ye cones
of joseph: & onourde ye bynesse of hi
zerd/by fey joseph dnyngte hadde my-
te on ye passinge fory of ye chyltre
of israel & comaunde of his boones/
by fey moyses boru was hid yre mo-
neyis of his fadir and modir. for y^t
yei sizen ye zonge chuld fair. and yei
dreden not ye comaundemet of ye
king/by fey moyses maad greet
flow ye egyptian: confidynge ye so-
lwe of his bysen/by fey moyses
was maad greet & demede pat he
was ye sone of faraos touyt/ and
chees moze to be turnentid wip ye
peple of god: pane to have myre
of temporal synne demynge ye refect

of crist. more richellis: pau tresour
is of egiptians / for he biheeld into
ye reuwardinge / bi ferp he forlook
egypt: and dredde not ye hardnesse
of ye king / for he abood as seinge
hī pat was v̄uisible / bi ferp he ha
loibide palk & ye schedinge out of
blood / pat he y^t distressed ye first pi
gis of egiptians: schulde not tou
che hē / bi ferp yei passidē ye rede see
as bi drie lond: which yig ye egipt
ians asaiunge weren deuourid / bi
ferp ye walles of ierico felde don:
bi compassinge of seuen taries /
by ferp. raab ye hoore resteynete
ye asquens wip pees. & perichide
not wip v̄ferpful mē / and what
zet schal I seie / for tyme schal faile
to me to telle of iedeon. barak. sa
mson. jephte. dānip & samuel and
oþre p̄fets: which by ferp ouer
annen reimes. brouȝten rizt

wisnesse gaten reprovaciōs/
 pei thowiden pe maner of lawis:
 pei queniden pe feerlesse of fier:
 pei dyvede alwey pe egge of swerd.
 pei keiledē of syknesse. pei weren
 manā strong in batteyle/ pei tūde
 pe oostis of batelher: wyme restene
 dē her deēd childe fro deep to lif/
 but oyme weren holden forp not
 takinge redempciōn/ y^t pei schuldē
 fynde abeture azenwinge/ & oyme
 assaiedē scornys & betys: moze
 ouer & bondis & prisōis/ pei weren
 stoned pei weren sawid. pei weren
 temptid: pei weren red in cleynge
 of swerd/ pei wentē aboute i brak
 aspynes: and in thynnes of geet/
 nedp angwischid tūentid: to whi
 che pe world was not worpi/ pei
 erridē in wildernesse. in moūteynis
 and dēres & caues of pe erpe/ and
 alle pece pūed by witnesing of

seip: token not repro my shou / for
god p'mise to him bettre ytg / for us:
pat yet shuld not be made par
fit to p'ten us // **Th. c. xxv**

Otherfoze the pat han to greet
advice of iustice put to:
to us wher al charge & syne. And big
abounde us / by p'mise to the
to pe batel purposio to warhol
dunge to pe make of fays & p'p
fit entere ihu / whiche whiche
was purposed to be suffice to ans,
to dispense confusion / & to say on pe
sythais of pe lorde of god / & to p'mise
zeon to pat suffice such a p'mise
of synful men azeus to be p'mise
be not made wher fays & p'mise
re lousis / for ze a p'mise to
zit til to blood: fays & p'mise
and ze han forzete pe comfort pat
fays to ze as to lousis & fays
my lousis nyle p'mise fays & p'mise

dis/whiche yet pat heiden extulde
hem: pat pe word schulde not be
maad to hem/for yet bare not. pat
pat was seyd/ & is abest touchide
pe hul: it was stooned/ and so dreed-
ful it was: pt was seyn/ pat moises
seide/ I am a ferd. & ful of tremblunge/
but ze han come up; to pe hul syon.
& to pe cite of god hyuynge. pe heuē
ly ierlū. & to pe multitude of ma-
ny thousand angels. & to pe churche
of pe furste men: whiche writen in
heuenes/ & to god to mefman of al
le. & to pe spirit of iust parfyt mē:
& to ihū mediator of pe newe tes-
tament. & to pe spryngyng of blo-
od. betwe spekinge van abel/ se ze
pat ze for sake not pe spekere/ for
if yet pat forloken hi pt spak o pe
erpe. a scapde not: myche more we
pat turnē away fro hi pat spekyp
to us fro heuenes/ whos voice mo

of ye lord: mayr be you maad i be-
 ry ye while you art chafid of hi/
 for ye lord chastisip hi pt he louep/
 he betip eny soner pt he relesyuep/a
 bide ze stulle in chastisunge/god pstry
 hi to you as to sones. for what soue
 is it whom ye fadir chastisip not?
 pat if ze ben wipoute chastisunge.
 whos partemens ben ze alle maad:
 yanne ze ben auoutrens & not so-
 nes/and afurward. we hadden fad's
 of oure fleschly tithers: & we wip re-
 uerence drent hē/whep not wip che
 more we schulen owe the to ye fad'
 of quene: & we schulen lyue: & yet
 in tyme of seue dyes: tawte us by
 herawille/but yis fadir techyng to pat
 p'st is p'stable in respyce ye
 halowinge of hi/& eche castisunge in
 present tyme seemep to be not of iou-
 e. but of sorowe/but afurward in
 schal zelle fruit of ryghtwelle moost

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possible to men exercised in it / for
whiche thing reise ye slowe handis.
and knees vnbounden: & make ye
ryttful steppis to youre feet. y^t no
man haltinge erre. but more be
heelid / sue ye pees wth alle mē &
holynesse: wthoute whiche no
man schal se god / beholde ye y^t no
man faile to ye grace of god. y^t no
no roote of bitterness. burrowing
wth wthard lette: & manpe ben refou
lid wth it / y^t no man be lecherous
cyp^r wth holynesse as esau. whiche for so
mete selde his fustie pryncis / for wth
te ye y^t after wthard. he conuertinge
to euerye blessinge. was reyned
for he found not place of penaunce.
ye wth he souzte it wth tears / but ye
h^{ad} not come to ye fier able to be
touchid. & able to come to. & to ye
wharle wth wth & myst & tempest
& sound of trone. and voice of wth

be youre maneris wipoute conentise:
 a payd wip p̄sent p̄gis / for he seide /
 I schal not leue pee neir for sake:
 so y^t we seie trustily / ye lord is an hel-
 pere to me. & I schal not drete: w^hit
 Auaun schal do to me / haue ze mynde
 of youre soileyns y^t han spoken to
 you ye word of god / of whiche bihol-
 de ze ye goung out of lymyng. & sue
 ze ye fery of hē / ihu crist ysturday /
 & to day: he is also into worldis / my
 le ze be led away / wip dyuerse tech-
 nis and straunge / for it is best to sta-
 ble pe hertis wip grace. not wip
 metis: whiche p̄fite not to me wā-
 dringe in hē / we han an auter of
 whiche y^e seruen to ye tabernacle
 of ye body. han not poiber to ete /
for of whiche bestis ye blood is bo-
ru in for synne ito holy p̄gis bi ye
bischop: ye bodies of hem ben b̄et
wipoute ye castels / for whiche p̄g.

ihū pat he schulde halowe þe peple
bi his blood: suffre wyþoute þe za-
te/ þerfore go we out to hi wyþoute
þe castels bringe his repreef/ for
we han not here acite dwellinge:
but we seken a cite to comynge/
þfore bi hy in oþre we a sacrifice of
heringe eilemore to god: þt is to
seie. þe fruit of lippis knowlethig
to his name/ & myleze forzete wel
doinge and comynge/ for biliche
sacrificis god is displeased/ Obeye ze
to youre soileyns & be ze liget to hē:
for þei partith walken, as to zeldi-
ge resoun for youre soules/ þt þei to vis-
yng wyþ joye: & not sorowinge/
for þis þig spedry not to you/ þe
ze for us/ for we trust. þt we ha good
conscience. in alle þingis willing
to lyue wel/ more oū þu seche you to
do: þt þe restorid þe lūne to you/ &
god of pees pat ledde out fro wyþ þe

grete shepherte of sheep in ye blo-
 od of euerlastinge testament oure
 lord ihu crist: schappe you in al good
 ying: pat ze do ye wille of hi / & he do
 in you pat ying pat schal plese by
 fore hi: bi ihu crist. to whom be glorie
 into worldis of worldis amen / & bry-
 en I praye you. yt ze suffre alword of co-
 lace / for bi ful feiwe yingis I haue w-
 ten to you / knowe ze oure bropur to
 mothe yt is sent forp: whom I wyll if
 he schal come more hastily I schal se
 you / Grete ze wel alle holy soileys:
 And alle holy me / ye bryure of ita-
 lie: greten you wel. **T**he grace of
 god be wy alle you amen //

Here endy ye pistle to eberewis //

2 Brothsz. No. 1000 f. 7200000000

The
 type Indenture was
 signed by

Here bigynney ye prolog ou ye dee
dis of aposthis // ∞ // ∞ // ∞ // ∞ //

Iuk of antioche of ye nation of
sirie. whos preisinge is toold
in ye gospel. at antioche he was a
woxyn man of lethe craft. and after
ward a disciple of arstus aposthis:
and suede poue ye apostle/ he serue
de god in manerhode wiyouto bla
me: and whāne he was foure score
zeer oold and foure. he dicde i bity
nye ful of ye holy goost/ and he po
roue thurige of ye holy goost in ye
wooldis of alie wrot ye gospel to
feyr ful grekis: and schewide ye in
carnacō of ye lord bi atreibe tel
linge: and schewide also y^t he was
come of ye kynne of tany to hi
not wiyoute desert was zowre po
wer to write ye doings of aposthis
in her mystrye: y^t god beinge
ful in god/ whāne ye come of ydica

on was ded and ye apostles had
den maad her preier porour lot of
ye lordis ellection. ye nombre of
ye apostles weren fulfild / & also
pat poulschulte ende ye sayngis of ye
apostles: Whan ye lord shal: p^r lon
ge tyme wyndre azen ye preche / &
to hem pat redip & sechup god he wol
shewe it / bi schort tellunge myn
ou shewe forp any ping more len
ge to hem pat wlaten longe yigis /
knowing pat it bihorep ye there
pat wex chyp: to etc of his owne fi
nitis / And he found so myche grace
of god pat not only his medycyne
profite to bodies: but also to soules //
Jerom in his plog on ye dedis of
apostles: seiy thus **ye firste. c.**

The first made a sermon
of alle yingis pat ihu bga
to do and to teche into ye lai
of his assencion in whiche

he comaūdide: In ye holy gost/ to hise
 apostles whiche he hadde chosen to w-
 hiche he schewide hi self almyghty aft^r his
 passion by many arguments: & pe-
 rynge to he forty dayes/ & spekinge
 of ye reurne of god/ & he set wyse he
 and comaūdide y^e ye schuld not
 departe fro ierlm/ butt abide ye by her-
 te of ye fadir: Whiche ze herden he
 seide by my mouth/ for you shal be
 te in water: but ze schulen be bapti-
 sid in ye holy gost after yese felowshippes
 & fore ye y^e schulen come to glorye:
 And he seide/ lord wher in yis ty-
 me you shalt restore ye kyngdom of
 israhel: And he seide to hem/ it is not
 your to knowe ye tymes or dayes
 tis: whiche ye fadir has put in his
 power/ but ze schule take ye vertue
 of ye holy gost compage & abode
 into you: & ze schulen be my wit-
 nesses in ierlm & in al iudee & sam-

rie. And to þe vtimeste of þe erpe/and
whanne he hadde seid þese þingis:
in her sight he was lift vp. and a cloude
velleyde hi fro her sight/and whanne
þei bihelden hi goninge into heuene:
lo threy men stoden bi side he in
white doynges & seiden/ men of ga
hile. what stonde ze biholdinge into
heuene? þis ihu whiche is take vp
into heuene: schal come as zese
hi goninge into heuene/ þanne þei
turnete aze ito ierlm fro þe hul pat
is depid þe hul of olyuete: whiche
is bi side ierlm an halidies jour
nep/and whanne þei were entrid
into þe hous where þei dweliden:
þei wenten up into þe soler/ & etur
and jon. james & andrew filip and
thomas. bartolomeu & mattheu. ia
mes of alsey & symonid zelotis. and
judas of james/ alle þese were las
tyngly contynnyng wip oo wille

in preter. wip wȳmen & marie pe
modur. of ihū. & wip his bryrē / In
yo daies. petur roos vp in pe myd
dil of bryſen: ȳe & ſeide / and þ' iwas
acumpeſſe of men to gidre almeſt
an hundrid and twenti / Wripen
it bihoney þt ȳe ſcripture be fulfillid:
whiche pe holy goſt befoze ſeide bi pe
monp of damp. of judas pat iwas le
dere of hem pat tooken ihū / and iwas
nombred among vs. & gat a part
of þis ſcruple / & þis iudas hadde a
feld of pe hire of wickedneſſe / and he
was hangid & to barſt pe myddil:
and alle his entrails were ſched
abrood / and it was maad knowē
to alle men pat dwelten in ierlām:
ſo pat þe ilke feld iwas clepid a ch
ildemak in þe langage of hē. &
is þe feld of blood / and it is writē
in þe book of ſalmes. þe abitaced of þe
be maad deſert & be þe noen pat

inwelle in it / and enoþ take his bi
schopriche / þfore it bihouey of pese
men þat ben gadrid to gidre. 1st vs
in al þe tyme in whiche þe lord ihu
entride and wente out among vs.
and bigan fro þe baptym of jon
til into þe day whiche he was take
up fro us. þat oon of pese be ma
ad a wittnesse wip of his resur
aon wip us / and þei ordeyneden
theym / joseph þt was clepid bartha
bas. þat was named just & mathe
and þei shodet & send / þou lord þat
knowest þe hertis of alke mē. schē
we whom þou hast chosin of þe
se twenre. þat oon take þe place
of þis scruple & apostill. of whi
che was traspassed. þt he schulde
go into his place / & þei gauen lotis
to hem / and þe lott felte on mathe
and he was noubrid wip þe enle
uene apostles. **¶** *þe serounde c.* //

And whanne ye daies of penite-
nce weren fillid: alle ye disci-
ples were to gidre in ye same place/
and sodenly peras was maad a son-
dre heuene: as of a greet wind to
myngre/and it schide al ye hous:
where per saten/and dyuerse tinges
as fier aperde to hem. and it was
on erthe of heuene: alle weren fillid wth
ye holy gost: & per bigūnen to spe-
ke dyuerse langages. as ye holy
gost gaf to hem to speke: & weren
in ierlm dibellinge ierlm religious
men of erthe naciō y^e is wth he-
uene/and whāne y^eis voice was
maad ye multitude men to gidre/
and per weren astounded in poynt:
for erthe man herde hem spekinge
in his langage/and alle weren a-
stounded: & wendūn: & saide to gidre/
Wherf^r not alle y^ere ben of galilee:
and how herden we eche man his

laungagis in whiche we ben bozun:
party & medy & clamyte & pei p^t dabel
len at melleopotamye iude and capa
dohe & poute & alie fygie & pammilie.
egypt: & pe parties of libie. p^t is abo
we laryne. & comelūgis romayus.
& ielwis & philetis men of crete & of
arabie / we han herd hē spekinge
in oure laungagis pegrete yūgis
of god / and alle weren astouped:
& wondred and seiden to gidre / wht
wole yis yūng be: and gyre sco
ueden & seiden: for yese men bē ful
of must / but petrus quod is yis yē
leuene: and reilde up his voice
and spak to hem / ze jewis & alle
pat ben at ierlm: be yis howē to
zout wip enis pceyne ze my wor
dis / for not as ze iwenen yese ben
drunke: whāne it is pe pridde our
of yis day / but yis it is p^t was leid
in yis profete Joel / & it schal be i

ye laste daies ye lord seiy / I schal hel
 de out my spirit on ech fleisch: &
 zoure sones and zoure dougtris sch
 hulen pfectie / & zoure zonge men
 schule se visions: & zoure eldres
 schulen dreme liuenenes / and on
 my seruantes & myn handmaides.
 in yo daies I schal schede out of my
 spirit: and pei schule pfectie / and
 I schal zeue grete wordis i heue
 ne aboue: & signes in erpe bynepe:
 blood & fier and hete of smoke / pe
 lune schal be turned into derknes.
 and pe mone into blood: bifoze y^t
 pe grete & open day of ye lord come /
 and it schal be eche man whiche e
 ue schal depe to help pe name of
 ye lord: schal be saaf / ze me of iun
 el here ze pese wordis / ihu of naza
 reth a man preued of god by vtues
 & wondris and tokenes. whiche
 god dide bi hi in pe myddel of zou

~~by knyghtes and wondres & tokenes~~
as ye witten / ye turmentiden him &
killide bi ye hondis of wicked men.
by conseil determyned. & bitake bi
ye foreknowinge of god / who god
releide: Whane sorowis of helle we
ren unbounden / bi pat p^t it is un-
possible pat he were holden of it /
for damp seip of hi / & say after ye
lord before me eue more: for he is
on my rythalf. pat I be not moued
for pis ying myn herte ioice. & my
tunge made ful out ioie. & more o-
uer my flesch schal rest I hope / for y^e
schalt not leue my soule in helle.
neip you schalt geue ym help to
se corrupcion / you haue maad kno-
wen to me ye weies of lyf: y^e sch-
alt fille me in mynne wyse bi face /
Gyfte be it lefful boldly to seie to
yon of ye patriarch damp: for he is
deth & buried & his sepulchre is a

mong vs into pis day / y fore whā
 we he was a profete. & wiste y^t whā
 a greet oap god hadde sikorn to hi.
 pat of ye fruit of his leude schulde
 oon sitte on his seete. he seinge a
 fer. spak of ye resurrection of crist
 for new he was left in helle: new
 his fleisch say corrupcion / god ver
 lide pis ihū: to whom alle we be
 witnessis / y fore he was enhaūsid
 bi ye rithand of god & porous ye
 biheste of ye holy goost y^t he took
 of ye fadir: he shedde out his spi
 rit pat ze son & heven / for dūp st
 zete not into heuene / but he seip /
 ye lord seite to my lord sitte on my
 rith half / til I putte yⁱ enemies:
 ye stool of yⁱ feet / perfore moost
 certepnly write al ye hous of isra
 el: pat god made hi bope lord and
 crist. pis ihū whom ze crucifieden /
 whāne ye heiden yese yingis: ye

weren compunct in herte / 7 pei seide
to petir 7 to oþe aposthis / bi þe whit
schiden we do: 7 petir seide to hē / to
ze penaunce 7 eche of you be baptisid
in þe name of ihū crist. into remys-
sion of youre synes: 7 ze schule recey-
ue þe gift of þe holy gost / for þe bihest
is to you 7 to youre sones 7 to alle þat
ben fer: whiche euere oure lord god
hath clepid / also wiþ oþe wordis ful
many he witnesside to hē: 7 mones-
tide hem 7 seide / be ze saued fro þis sc-
hrywde genaciou / þane þei þat recey-
ueden his word: weren baptisid / and
in þat day soules werē encreased: abou-
te þre thousand / 7 weren lastinge sta-
ble in þe tēchinge of þe aposthis 7 in
commynage of brekinge of bread 7
in þieris / 7 drede was maad to eche mā
7 manye woundis 7 signes. Werē to
bi þe aposthis in ierlū: 7 greet drede
was maad in alle / 7 alle þat beleue

ten weren to gidere: & hadden alle
 yngis comyne / per selden possessions
 and catel: and departiden po yngis
 to alle men. as it was nede to eche /
 ethe day per dwellitē stable wip oo
 wille in pe temple. & maken breed
 aboute housis & tooken mete wip ful
 out joie. & sympleness of herte. and
 herieden to gode god: & hadden gra
 ce to alle pe folk / ~~& pe lord~~ & pe lord
 encirside hē pt weren maad saaf e.
 che day into pe same yngi. **My. 2. //**

And petrus and jon wenten up
 into pe tēple: at pe nyngte our
 of preyng & aman pt was lame
 fro pe wombe of his moder: wō bo
 rā / & was leid eche day at pe gate of
 pe temple pt is seid saaf: to afe al
 mes of men pat entriden into pe
 temple / vis whāne he say petrus &
 jon biggynge to entre ito pe tem
 ple: he preide pat he schulde take al

mes/and pet' wip 3on biheld on hi
and seide/ biholde you into us/and
he biheeld into hem: and hopide y^t
he schulde take sum what of he/ but
petr seide/ 3 haue neyther siluer ne
gold/ but pat pat 3 haue 3 geue to
yee/ in ye name of ihu crist of naza
reth: rise you vp 7 go/ 7 he took hi
by ye rythond 7 heuede hi vp/ and
anoon his feet 7 his leggis weren
coundid to gidre 7 he hippide 7 stood
7 wandride/ and he entride wip he
into ye temple: 7 wandride 7 hipi
de 7 heride god/ and al ye peple say
hi shallinge 7 herynge god/ 7 per
seuenen hi y^t he it was y^t sat at
almes at ye fur zate of ye temple/
and yey weren fillid wip wondrig
7 stonynge: of mynde of yatt yig:
pat fol to hi/ but whanne yey saien
petr 7 jon: al ye peple man to he/
at ye pothe pat was cleand of sa

lauson. and wondred greetly / & þe
 say. & answerde to þe peple / men of
 israel what wondre ze of þis þing
 eny what biholden ze us. as bi ou
 re vtu eny power. we made þis mā
 for to walke. god of abraham &
 god of israhel & god of jacob. god of
 oure fadiris. hap glorified his so
 ne ihu / whom ze bytreidē and re
 upeden bi fore þe face of pilat. whā
 we he demede hi to be deliuered / but
 ze demede þe holy & iust. & asidē a
 mansceer to be zouen to you / and
 ze nolken þe maker of liȝt. whom
 god resur fro deþ. of whom we
 ben witnessis / And þe fery of his
 name. he hap confirmed þis mā
 whom ze sen & knowen / þe name
 of hi & þe fery pat is bi hi. ȝaf to
 þis man ful helpe in þe sȝt of al
 le you / & now hapen & wor. y^t by
 vnwittinge ze diden as also ȝoure

pyngas/ but god yat bifore telde by
ye mouy of alle profetis yt his cit
schulde suffer: hap fillid so/ yf fore be
ze repentant & be ze conuited: yat
your synes be don away. yt whane
ye tymes of refrechynge schule
come fro ye lxt of ye lord/ & schal co
de yllke ihu crist. yt is now ychid
to you/ whom it bihouep heuene
to resceue: to ye tymes of restitu
cion of alle yngis whiche ye lord sp
ak by ye mouy of his holy pfetis
fro ye world/ for moises seite/ ye lord
god schal reise to you appostete of 30c
brydmen: as me ze schulen here him
up alle yngis. what eile he schal spe
ke to you/ & it schal be yat eij man
yat schal not here yllke pfete: schal
be distrid fro ye peple/ & alle yse
tis fro samuel & asheribard yt spake:
tellen yese tales/ but ze beu ye sonnes
of profetis & of testamēt yat god

Here bigynney ye prolog on ye e
pistlis of cristen feip y^t v^e. vii. i. or

The ordre of ye seuenne pistlis
whiche ben deyd canonisid:
is not so among ye grekis. y^t ful
ly sauen ye feip & suen ye ryt ordre
of ye epistlis. as it is founde in latyn
bookis / for. for as myche as pet^r is
ye firste in ordre of ye apostlis: his
pistlis ben ye firste of hem in ordre
but as we not longe liven correcti
de. ye euangelists is to ye list of
treupe: so we han sett yese bi ye he
lp of god in her owne ordre / for ye
firste of hem is an epistle of james;
twe of pet^r yre of jones & oon of
Jude: ye which pistlis: if yei haue
be truly turned of translatours into
latyn speche. as yei were. maad of
ye apostlis / yei schulde haue maad
no doute to ye reders: ne ye v^eer
aunce of wordis schulde not haue

impugned it self / namely in pat
place in ye firste pistle of ion: whe
re we reden of oonheed of ye tyme
where we fynde. pat per hap be
greet error of yntreibe transla
tions: fro ye treupe of ye seip / whi
le per sette in her translacons. oō
ly ye names of yre vīgis: pat is
of water. of blood & of ye spirit / & le
uen ye witnessinge of ye fadir. and
persone. & of ye spirit / in whiche witnes
singe oure comynie beleue is moost
strengyd / & it is pūed pat per is
as substance of goodede. of ye fadir
and of ye sone & of ye holy spirit /
but in oþre epistles how myche
oure translacon dmyerly from o
urs; I leue to ye prudence of ye re
uers / but you goddis maide eusta
chād while you enquisitly visily of
ye treupe of scripture: you put
tyst out myn elie. to be gualke of

enuyous meues teep / whiche seie
 pat Jam aperere of holy scripture
 but in such a werk drede not pe
 enuyous of myn enenyes / ney J
 shal not drepe to he: pat aen pe
 teipe of holy scripture. **Jerom on**
pefe epistlis seip yus. ¶ 1. c. //

James pe seruunt of god
 and of oure lord ihu crist.
 to pe thilke kyngedoms pat
 be in scattering abroad:
 helpe / my kyngedoms be al toke:
 tohame ze fallen fro dyuerse tep-
 tacions / withinge pat pe preyng
 of youre seip. woxyng patience / &
 patience hay a persyt werk: pat
 ze be persyt & hool. & faile in no-
 yng / if any of you weddyng wisdom:
 are he of god / whiche geuey to al
 le men largely & vyvexedyng not:
 and it schal be zowen to hi / b^t are
 ye in feip: & doute no yng / for he

pat tempty is lyk to pe waue of pe
see. which is moued & boxū ~~up~~ of wi
nd / yefore gesse not pe like mā
pat he schal take any pig of pe lo
rd / 2 man double in soule: is ūsta
ble in alle hys weies / and aneke
brop: haue glorie in his enhaūsig
and arche man in his lounesse for
as pe flour of pe gras he schal passe
pe flūe rood up wip hete: & dreyde
pe gris / & pe flour of it fel dū: & pe
fayneste of his chere ynschite / & so
arche man wele wip in his weies
blessid is pe man pt suffry temp
taciō / for whāne he schal be pruned:
he schal resseyue pe coroune of lyf.
Whiche god byghte to mē pat loue
hī / no man whanne he is temptid
seie pt he is temptid of god / for whi
god is not a tempter of yuele pig
is / for he tempty no man / but ech
man is temptid drawen & thrid.

of his owne coneytinge/aff'ward co
 ueytinge whāne it hay conseyued:
 bringyng fory syne/ but syne whā
 ne it is fillid gendryng deep/ perfore
 my mooste deriboxye bryen myle ze
 erre/ Eche good yfste & eche parafite
 yfste is from above & comeydōū fro
 ye fader of lytis: auentis whom is
 noon oʷ chāngyng. ne oʷ schadow
 winge of rewarde/ for wylfully he
 blyght us by ye word of trupe: yf
 we be abygymyng of his creature
 wite ze my bryere moost loued/ be
 eche man fult to here. but now to
 speke & now to wraype/ for ye wr
 aype of man worship not ye ryt
 wysnesse of god/ for whiche ynguar
 te ze alwey al vntienelle & plente of
 unalce: & in mylennelle releyue
 ze ye word pat is plantid: yf may
 laue youre soules/ but be ze toeris
 of ye word: & not heretis only.

Disseyuynge you ful / for any mā
is an herere of þe word & not a
doere: þis schal be liued to anan
þat biholdy þe chere of his burpe
in amprour / for he biheld hi ful &
wente a wep: & anon he forȝat whi
che he was / but he þat biholdy in
þe lawe of parfyt freidom. & biuelly
in it. & is not maad afozetful he
reue. but a doere of werk: þis schal
be blessed in his deede / and if any
man gessy hi ful to be religious.
and respyney not his tynge but
disseyney his herte: þe religioun of
hi is veru / done religioun is þis
to visite families & modurles chil
dren. And to be in her tribu
lacioun: and to kepe hi ful wite
fuld fro þis world. **Th. c. //**

My bryghte myle & haue þe
þap of oure lord thi crist of
gloze in amprour of perfoones /

kyngis lawe. in scripturis. you schal
it love y^e nextore as y^e self: & don
wel/ but if & take percoones: &
worchen synne. & ben rep^{re}nd of
ye lawe as trespassours/ & who e-
were keepy al ye lawe but offendy
in oon: he is manad giltty in alle/
for he y^e seide you schalt do no leche-
rie: seide also you schalt not sle/
pat if you trust not lecherie but
you sleest: you art manad trespas-
sour of ye lawe/ thus speke & and
thus to &: as bigynnyng to be re-
med by ye lawe of freidom/ for whi-
dom wyoute my^{ty}: is to hi y^e toy-
no my^{ty} but mercy above rellip to/
my my^{ty}en what schal it p^{ro}fit if
ony man seie y^e he has fery: but he
has not werkis/ wher y^e fery schal
mowe save hi. & if a propre eyer
schal be nakid & has neede of eche
manes liff lode/ & if any of you seie to

hem. go ze in pees. & be ze maad hoot
& be ze fillid / but if ze zeuen not to
hem po pigis pat ben nessesarie to
body: what schal it profite? so also
seip if it hay not werkis: is reed i
sulf / but sum man schal seie / p^r hast
seip: & i haue werkis / schewe pou to
me pi seip wip oute werkis: & i schal
scheiwe to pee my seip of werkis /
pou bilouest pt oo god is: pou doist
wel / & tenechis bilouen: & tremblen /
but wolt pou wite pou weyn man.
pat seip wip oute werkis is wel:?
why? abraham oure fadir was n^t
iustified of werkis: offringe caah
his sone on pe auter: perfore pou
seest pt seip wroughte wip his wer
kis: & his seip was fillid of werkis /
& pe scripture was full of saynge / a
braham bilouede to god: & it was a
rethid to hi to ryzt wth melle. & he was
depid pe frend of god / ze sen pat a

man is justified of werkis: and
not of feyde only / in lyk manere.
And wherfor also mak ye hore us
not justified of werkis. & resceyve
te ye mellemeris: and sente he out
by anoyr weie: for as ye body is
oute spirit is ded: so also feyde is
oute werkis is ded. **¶. m. 2. //**

Any wysemen wyle ze be made
manys maystres. Whiche
pat ze taken ye more than / for al
le we offendur in manys wyse / if
our man offendur not in word
pis is a quene man / for also he
may lede aboute al ye body is a
bride / for thys is a man / which is
housis / may be to consent to
us / & we lede aboute all ye body
of hys / so whiche whiche ye
ben grete / then wyse of stronge
wyse / & ye ben be a aboute
of hys / governalle where ye mo-

unyng of ye gouernour wole / so
 also ye tynge is but a litil membre
 and yette grete yngis / so hou litil
 fier lyenney a ful greet woode / &
 oure tynge is fier ye unpuerue
 of unkindnesse / ye tynge is ordey
 ned in oure membris whiche defou
 lyd al ye body / & it is enflammed
 of helle & enflammyng ye whele of
 oure lyf / & al ye kynde of bestis
 & of foules & serpentes & of is chas
 ad & ye ben maad tame of manes
 kynne / but no man may thakke ye
 tynge / for it is an unpesible yuel &
 ful of dedly venym / in it we blasme
 god ye fauour & in it we curse me.
 pat ben maad to ye lyknesse of god
 of ye same maner patte for by
 lyng & cursing / ~~as ben maad to~~
~~by honnyng men patte ye yngis ben to~~
~~sof whiche maner ye ben maad to~~
~~byng for fyre & salt water /~~

biþuren it bihouey not y^t vele þiſ
ben don ſo: y^t he þiſ aibelle of þe ſa-
me hole bringy fox. ſwete & ſalt
water/ my biþuren wher aſige tre
may make grapes. ey^t a vyne fi-
gis: ſo ney^t ſalt water may ma-
ke ſwete water/ who is wiſ & tau-
gt among þe. ſchewe he of good
þynges his wordige in myde-
neſſe of his wiſdom/ y^t ife he
bitte eneupe & aſpyngis be in
þonne hertis: myle þe haue glorie
and be here agens þe truþe/ for
þis wiſdom is not from above
comynge don: but erpely & beethly
and ſandly/ for where is eneupe &
aſpyngis is ſtudeſtynelle and al
chereſſe werk/ but wiſdom y^t is
from above: firſt it is chaſt. after-
ward peſible. myle able to be con-
ſolid. conſentynge to goode þyngis.
full of merr and goode frutis. &c

wynge wyw oute feynynge/ and ye
fruit of rytibicnesse is lowen i pe
es. to men yat make pees **Am. c.**

her of ven batellis & chellis
among you: wher not of
your couentis: yat fisten in you
er menberis: ze couenten & ze han
not/ ze seen & ze han encoupe: & ze
moun not gete/ ze chiden & maken
batyle: & ze han not for ze are not/
ze are not ze reseruen not. for y^t ze
aren priet: as ze schewen openly i
your couentis/ avoutrens witte
ze not. y^t ye frenschip of yis worlde
is euenye to god/ perfure who
euere wole be frend of yis world:
is maad ye enemye of god/ whe
re ze gessen yat ye scripture seip
venlyste spirit y^t dwelley i you
couentis to enemye. but he seip
ye more grace/ for whiche yinghe
seip/ god wyw stonory y^t oute men.

but to make men he zowep grace/
 Therefore be ye fygēt to god/ but ut
 stonde ye pe tewelz he schal fle fro
 zow/ maye ye to god/ & he schal neye
 to zow/ ye spynnens clense ye hondis/
 & ye double in soule purge ye pe her-
 tis/ be ye wretchedis & wele ye/ for
 re leuyngs be turned into weyng
 & joye into sorowe of herte/ be ye
 meked in ye syn of ye lord/ and he
 schal enhaunce zow/ may bypme up
 ye ze bawte of syn/ he pat bawt-
 tyng his broþer/ may pe demer his
 bawt/ & whiche ye laue & demer ye
 laue/ and of you demer ye laue
 you demer a lene of ye laue but
 a downe/ but can is makere
 of ye laue & fygēt pthynas lese &
 demer/ & who art you pat demer
 pthynas/ is now ye pat seie/ to
 demer to knowe we schule go
 into pthynas & yere we schulen

dwelle azeer/and we schulen make
marthandise & we schule make wy-
nyng: whiche witen not what is
to you in ye moxowe/for what is
zoure luf: as smoke aperynge at
all tyme: and aft'ward it schal bee
wastid/ þ'fore þ' ze sene/ if ye lord
wole. & if we lyuen: we schule do
yis ying eyn pat ying/ & now ze
maken ful out zore in zoure mi-
dis/ eyn such zoyng is wickid/
perfore it is speme to him: pat cū
to good and doip not.

V. c.

D now ze riche men. wepe
ze zellinge in zoure wrec-
chidness pt schulen come to you/
zoure richess ben rotē & zoure
cloys ben eten of moxth/ zour
gold & siluer hap rustid: & ye rust
of hem schal be to you into wit-
nessinge. & schal ete zoure flesch
as fier/ ze han besorid to 3rd wrape

b. in ye laste daies / lo ye hire of youre
werkmen. pat repiden youre feldis.
Whiche is defraudid of you: crye /
And ye cry of hem hap entrid: into
ye eris of ye lord of oostis / ze ha ete
on ye erpe: & in youre lecheries ze
han nozischid youre hertis / in ye
day of slemige ze brousten & now
ye mist man. and he azen stood not
you / perfore bryen be ze patient
til ye comynge of ye lord / lo an erpe
there a bidy pious fruit of ye erpe.
patiently suffrige til he resseyue to
weful & lateful fruit / & be ze pa-
ent: & conferme ze youre hertis: for
ye comynge of ye lord schal nere /
wryen wyle ze be sorowful ethe to oþ:
pat ze be not demed / lo ye inge ston-
dy up: brye ye sette / wryen take ze
en sample of yuel goinge out &
of long abidinge and trauele: &
of patience: & pletis pat spoken

to you

to you in ye name of ye lord / lo we
 blessen hem pat suffren / ze heren ye
 suffringe eyn patience of job. & ze saie
 ye end of ye lord / for ye lord is mer-
 ciful & dounge mercy / Bifore alle vi-
 gis my brywen wyle ze live. ney
 bi hevene ney bi erpe. ney bi
 what eile of oop / but be your word
 zhe. zhe way. way. pat ze falle not u-
 don don / and if any of you is sorow-
 ful. pte he wip patient soule. & let
 he asalm / if any of you is sick. let
 he in prentis of ye church / & preie
 yer for hylard anopate wip oule i
 ye name of ye lord. and ye preier
 of few schal save ye sick man. and
 ye lord. schal make him lye / & if he
 be in synnes. yer schulen be forgo-
 ven to hi / if he be in synnes. let
 to oyr your synnes. & pte ze ech for
 oyr. pat ze be saved / for ye con-
 tinel pte of ault man is myche

woꝝp/ elie was a dedly man lyk vs.
and in pꝛeier he pꝛiede y^t it schul-
de not reyne on ye erpe/ and it
repuede not y^re zens & sixe mon-
ys/ and eftsoone he pꝛiede. & heue
ne zaf wꝛy. & ye erpe zaf his fruit/
& wꝛy en w^h any of zou errip fro
tꝛype/ & any conuertip h^t he owip
to wite/ p^ray he y^t makip asynewe
to be turned fro ye errour of his
wꝛy. & al tyme ye soude of h^t fro
ze. & tyme ye multitude of syn-
nes. Here endip ye pistle of
James: & bigynen ye firste pic-

apostle. *Pist. of petr.*

Petrus crist to ye cholen
to ye romaynis of
strange brood/ of pon-
te of galathie. of capadocie. of a-
sie & of betenye. be ye bifoze kno-
winge of god ye faw^r in halo-
winge of spirit. in obedience and

springe of ye blood of ihū crist:
 whiche by his greet iua bigat vs
 azen into bynyng hope by pe aze
 reisyng of ihū crist fro deap into
 eritage vcoruptible: and vdefouled
 pat schal not fade / yt is kept i he-
 uenes for you yt in pe vtu of god be
 kept by pe few: into helpe & is redy
 to be scheybid in pe last tyme / in
 whiche ze schulen make ioie: youz
 it bilouep now al to be for in
 dyuerse temptaciōs yt pe pūyng
 of zoure fey: be myche more p-
 nous pā gold yt is pced by fier
 and be foude into hermyng & glo-
 rie & honour: in pe revelaciō of ihū
 crist / whom whanne ze han not
 sen: ze loue / into whom also ze nt
 seinge: bileuen / but ze yt bileuen.
 schule haue ioie & gladnesse pat
 may not be toold out / & ze schule
~~haue~~ be glozified & haue pe ende

of youre fap: ye helpe of youre sou-
les / of which helpe pfectis soules
+ ensercheden: pat pfectede of ye
grace to comprige in you + soules
which eue what manere tyme
ye spirit of crist signified in he:
and before telde po pascious pat
ben in crist & ye lattre glozies / to
which it was schewid. for not to
hem self. but to you per mynistr-
ten po pigs pt now ben teld to
you by hem prechid to you. bi ye
holy goost sent fro heuene. to is-
hom angels desirre to byholde
for which pig be ze girt ye lea-
dis of youre soule. so be parfyt.
and hope ze into ye ilke grace pt
is pferid to you. by ye schewing of
yhu crist / as sones of obedience
not maad lyk to ye formere desi-
ris of youre unknynghesse / vt
lyk hi pt holy hap depid you:

pat also ze silt be holy in al wyse
 for it is witten ze schule be holy:
 for i am holy and if ze mwardly
 depen hādū. Whiche demer it
 oute acceptaōū of percoones. by pe
 werk of ethe man: lyue ze i dreed
 in pe tyme of zoure pilgrynage
 wittige pt not by coztlyble gold
 erp n̄ situer. ze ben bouzt azen of
 zoure veyn wyngge of fadris t̄
 dicioū! but bi pe precious blood
 as of pe lomb undefouled & v̄ spot
 tid crist ihū pat was knowē by
 foxe pe makinge of pe world: vt
 he is scheibid in pe laste tynes
 for zou pt by hī ben feryful i god
 pat reuside hī fro deep. & zat to hī
 everlastige glozie: pat zoure fery
 and hope were in god & make
 ze thast zoure souls in obediēce
 of charite: in loue of bryn hood.
 of symple herte loue ze to gode

more bilyh / 7 be ze bozi azen: not
of corruptible seed: but incorruptible
by pe word of luyngge god, 7 dwel-
lynge ito wyoute ende / for eche
flesche is hey 7 al pe gloze of it
is as pe flour of hey / pe hey drie
te vp: 7 his flour fel toū / but pe
word of pe lord dwellyp wyoute
ende 7 pis is pe word: pat is pre-
chid to you *ye. n. c. ∞ ∞ ∞*

Herfore putte ze alwey al ma-
lite 7 al gyle 7 feynynge 7
eneuyes 7 al bachytigis. as nolk
bozi zonge childe. resonable wy-
oute gyle. couerte ze mylk. y^t it
ze wexe into helpe / it nepeles ze
han tastid y^t pe lord is swete / 7
neze ze to hi y^t is aluyngge stōd.
7 repressed of men but chosen of
god and onourid / 7 ze filf as quik
stones. be ze aboue bldid into
pyrtual housis 7 an holy p^restho-

de: to offere spiritual sacrificis to god
 bi ihu crist / for whiche p̄g. ye sc-
 ripture seip / lo I schal sette in lion
 ye hyeste corner stoon. cholen &
 precious / & he p̄t schal beleue i hi.
 schal not be confounded / yf ore o-
 nour to you p̄t beleuen / but to
 men pat beleuen not ye stoon
 whom ye bildeis repreuete: pis
 is maad into ye heed of ye coru
 and ye stoon of hurtynge & stoō
 of claūdre: to hem p̄t offende to
 ye word. new beleuen it i which
 yei ben sett / but ze ben a chosen
 kyn. a kingly presthood. holy fo-
 lk. a peple of purgacyng: p̄t ze
 telle ye vertues of hi p̄t clepe ze
 from derknessis into his wondr-
 ful lȳt / whiche lȳt tyme were
 not a peple of god: but now ze
 ben ye peple of god / whiche had-
 den not mercy: but now ze han

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mera **T**hooft dere 3 biſethe 3ou as
comelyngis 7 pilgrymes to ab-
ſteyne 3ou fro fleiſchly deſiris: pat
fizen azenſ pe ſoule / 7 haue 3e 3oe
cōuerſaſaōū good among heym
mē / pat in p^t vi^g p^t per barbitē of
3ou as of myſdōeris: per biholde
3ou of goode werkis 7 glorie god
in pe day of viſitaſiōū / Be 3e ſuget
to eche creature for god / eipir to pe
kyng as to hī pat is hizerē ī ſtaat /
eipir to duylis as to pilke p^t hē ſet
of hī / to pe viciaūce of myſdōeris.
7 to pe pilinge of goode mē / for ſo
is pe wille of god: p^t 3e do wel and
make pe unknynge of unprudent
men to be doub / as for mē: 7 not as
hauyge fredō / pe kenerynge of e
malice: but as pe ſeruaūtis of god /
onoure 3e alle men. loue 3e byprie
hood. drede 3e god. onoure 3e pe kyng /
ſeruaūtis be ſugetis in al drede to

lordis. not oonly to goode & to myl
de: but also to tyrauntis / for pis is
grace: if for conuience of god. any
man sufferiþ heynellis. & sufferiþ
vniustly / for what grace is it: if ze
synen & be buffetid & sufferē / but if
ze don wel & sufferē patiently. pis is
grace auentis god. for to pis pig ze
ben depid / for also crist sufferide for
us. & lette ensauple to zou: yat ze
folowe þe steppis of hi / whiche di
de not synen: neyþ gile was founde.
in his mounp / & whāne he wʒs cur
sid: he curside not / whāne he suffer
de he manaside not / but bitook hi
self to hi yt demede hi vniustly / and
he hi self bar oure synes in his bo
dy on a tre: yt we be deed to synes
& lyue to ryzibilnesse: bi whoʒ wan
woude ze ben hehd / for ze werē as
scheep errynge: bt ze ben now tur
ned to þe sheepherte & bischop of

3oure coulis / **¶** *ye priode. 2.*

Also wyȝmen be yei sugget
to her housbondis / pat if
any man bileue not to ye word:
by ye counsacon of wyȝme. yei
be wone wipout word / & biholde
ze in drede ȝoure holy counsacon
of whiche y be not wipout fory
cous ournyge of heer eyr do
unge aboute of gold. eyr ournyg
of clopyge; but yllke pat is ye hid
man of herte in uncorruptioun &
of mylde spirit. whiche is riche i
ye list of god / for so lū tyme holy
wyȝmen hopege in god ournede
hem self: & were suggetis to her
owne housbondis / as sare obeiete
to abraham: & depide hi lord / of
whom ze ben douztis wel to unge:
& not dredinge ony parturba
ciū / also men dwelle to gode and
by künnyge zeue ze onour to ye

wōmānes freelte as to ye more fe-
ble. and as to euene eris of grace
7 of lif: y^t zoure p̄ieris be not let-
tid / and in fey alle of oo wille in
preper. be ze ech suffiḡe wip ovr. lo-
ueris of wipphod. mylde. nieke / not
zeldinge yuel for yuel. ney curfing
for curfinge: but azenward blesfinge
for in yis yig ze ben depnd: y^t ze wel
de blesfinge bi eritige / for he y^t wo-
le loue hys 7 se goode mies: coustrey-
ne hys tūge fro yuel. 7 hys lippis y^t
yei speke not gyle / 7 boue he fro y-
uel 7 do good: seke he pees 7 p̄fytly
sue it / for ye zen of ye lord ben on
iuste men: 7 hys eris on ye preieris
of hem / but ye cheere of ye lord is
on men pat don yuelis / 7 who is
it pat schal auoie zou: if ze ben lu-
eris 7 louers of goodnesse: b^t al-
so if ze suffrē ony yig for r̄t̄ibil-
nesse: ze ben blesfid / but drede ze

not ye drede of hem: y^t ze be not
disturbi^d/ butt halowe ze y^e lord
crist in zoure hertis / & eue be ze re-
dy to satisfacti^on to ethe man aⁿge
zou resouⁿ of y^t fey^t & hope y^t is in
zou / butt wⁱth myldeⁿesse & drede: ha-
uyng good con^sci^en^ce / y^at in y^at
yⁱng y^at y^ei bat^riten of zou: y^ei
be confoundid, whiche ch^aleng^e fall-
ly zoure good con^sul^ati^on in crist /
for it is bettre y^t ze do wel & suffre
thⁱ y^e wille of god wole: y^a comge
yuele / for also crist diede oones for
oure synnes. he wⁱst for unj^ust:
y^at he sch^ulde offre to god v^s. ma-
ad deed in fleisch: butt maad quyk
in sp^{ir}it / for whiche yⁱg he cam in
sp^{ir}it / & also to h^e y^t weren cloid to
gidre in p^risouⁿ: p^rechide / whiche
weren sum tyme unbel^efful. wh^an
ye y^ei abiden y^e p^aci^en^ce of god
in y^e daies of noe / wh^an y^e sch^up

was maad. in whiche afeire pt is
 to seie eize soules were maad saaf
 by wata. / 7 so bapty m of ilk four
 me maky us saaf / not ye puttige
 away of ye filpe of fleisch: but ye ar-
 inge of a good conscience in god.
 bi ye azenrusinge of oure lord ihu
 crist: pat is in ye rythale of god.
 And shoulde by deep: pat we schulde
 be maad enis of everlastinge lyf.
 he zede into heuene: 7 angelis 7 po-
 weris 7 vtues ben maad sugetis

Herfore for crist **to** him
 suffrid in fleisch: be ze also ar-
 ued bi ye same penance / for he yt
 suffrid in fleisch: ceesside fro synnes
 pat yt is left now in fleisch: lyue
 not now to ye desiris of men. but
 to ye wille of god for ye tyme pat
 is passid is 3 now to ye wille of he-
 ven men to be endid: whiche wal
 liden in lecheries 7 lustis i myche

drinking of ihu. in unmeasurable
eternis & drinkis & vlesful wor
shipingis of malmietis in which
noll ye beu astoneyed / in which
yng ye wonder for ze rime not
to gidre: into ye same confusoun
of lecherie & blaffeme / & ye schule
zeue resoun to hi: yat is redy to deme
ye quike & ye deede / for why for yis
yng it is prechid also to deed me:
yat ye be deuied by men in fleisch
& yat ye lyue by god in spirit / for
ye ende of alle yngis schal neze / y
fore be ze prudent: & wake ze i pie
ris. **B**efore alle yngis. haue ze cha
rite eche to op' ~~algatis lastinge~~. in
you self algatis lastinge / holde ze
ospitalite to gidre wip oute gruc
tyng / eche man as he hay resley
ued grace myupstryng it into
ech opir: as goodr dispensers of
ye many fold grace of god / if ony

man spekyn: speke he as ye wordis
of god / if ony man mynystry: as
of ye vertu whiche god mynystry.
pat god onourid in alle p̄gis by
ihū crist oure lord / to whom is glo
rie and lordship into worldis of
worldis amen. **T**hooft dere bryde
myle ze go in pilgrimage i feruo
pat is maad to you to temptaciō.
as if eny neibe ying vifalle to you
but comyne ze wip ye passionis
of crist & haue ze joie: pat also ze
be glad & haue joie in ye reuelaci
ouns of his glorie if ze be dispisid
for ye name of crist: ze schulen be
blestid / for p^r pat is of ye onour &
of ye glorie & of ye vertu of god.
& ye spirit p^r is his: schal reste on
you but no man of you suffer as
a manneere eis ayeet. eipir airfore
eipir a desirere of oipir mennes goo
dis / but if as a cristen mā: schal

he not but glozifie he god in his
name for tyme is p^t dom bigynne
at goddis hous and if it bigyne
first at us: what ende schal be of
hem pat beleuen not to pe gospel
and if aunst man vnepe schal be
saued: where schulen ye unfeipful
man & ye synere apere / y^fore & yei
pat suffren bi pe wille of god: bi
taken her soules in goode deedis.
to pe feipful maker of nouzt. **V. c.**

O herfore I am euene eldxe
man. & a bituelle of cristis
palacous / whiche also am a comy
ner of p^t glozie. p^t schal be scheiwi
in tyme to comynge / biseche ze pe
eldxe men pat ben among zou /
fede ze pe flok of god. pat is among
zou and purueie ze not as cōstrei
ned but wilfully by god / not for
loue of foul wyngage. but wilful
ly / ueray as haupnge lordschyp in

ye clergie:

ye clergie: but y^t ze be maad ensaū
 ple of ye flok of wille/ y^t whanne
 ye prynce of shepardis schal ape
 re: ze schul receyue ye coroune of
 glorie pat may neuē fade. ¶ Also ze
 youge men be ze luget to eldre mē
 and alle scheibe ze to gode meke
 nesse/ for ye lord wth standy prou
 de mē: but he zeuey grace to me
 ke mē/ y^t fore be ze mekud vnder ye
 mygty hond of god/ pat he reise z^u
 in ye tyme of visitaciō/ & caste ze
 al zoure bisy nesse into hⁱ: for to hⁱ
 is cure of zou/ be ze sobre & wake
 ze. for zoure aduersie ye deucl. as
 a rovinge hoū goip aboute. seching
 whom he schal deuoure/ whom aze
 stonde ze strong in ye fey: wityng
 pat ye same passioū is maad to
 yulke bryphede of zou. y^t is in ye wo
 rld/ and god of al grace y^t depide z^u
 into his eūlastinge glorie zou luf


fringe alhal. he schal pfourne &
schal conferme & schal make sad
to hi be glorie & lord schip into
worldis of worldis Amen. By
siluan feyful broþ to you: as i de
me i wroot schortly bilerthige and
wituellinge. yt is is pe verrey
grace of god in whiche ze stonde
pe churche yt is gadrid in babilon
ne & markus my sone: gretip you
wel. Grete ze wel in holy cos.
Grace be to alle you pat ben in
crist. Amen. **Here endy pe first
pistle of petir: & bigynney pe**

Seconde **1. 2.**
petir seruaunt & apostle
of ihu crist: to hem pat
hau take wip us pe e
uene fey in pe rystibisnesse of ou
re god & sauour ihu crist. grace
& pees be fillid to you: by pe kno
winge of oure ihu crist. hou alle

vīgis of his godliche v̄tu. pat ben
 to lif & pitee ben zouen to vs by
 ye knowīge of hī v̄t depide vs for
 his olkne glorie & v̄tu: by whom
 he gaf to vs moost p̄cious bilhestis
 v̄t by p̄gis ze schulen be maad fe-
 lowis of goddis kynde: & fle ye
~~conuertise of v̄t corrupcion of pat~~
 conuertise v̄t is in ye world & bri-
 ge ze in al bysynesse: & mynystre
 ze in zoure feip v̄tu & in vertu
 k̄nypnge / in k̄nypnge abstynēce
 in abstynence. patiente / i patiente.
 pite / in pite. loue of brypheed / &
 in loue of bryp hood: chartee / for
 if yese bē wip zou & oucomen. pei
 schulē not make zou voide. ney
 wip out fruit: in ye knowīge of
 oure lord ihū crist / but to whom
 yese ben not redy: he is blynd &
 gropip wip his hond. & forzetip
 ye purgynge of his elde trespassis

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wherefore bidden be ze more busy: y^t
by goode werkes ze make youre de-
pynge & chespynge certeyn for ze dwige
y^{re} pigis. schule not to lyne any tyme
for yus ye entrige into eulastinge
kyngdom of oure lord & sauour ihu
crist: schal be my nystrid to you ple-
tenously for wyche pig y schal by-
gyrne to moneste you euenmore
of yese pigis & y wole y^t ze be kni-
nyng & confermed i yis p^rsent
trupe forsope y deme justly as lo-
ge as i am in yis tabernacle: to
releze you i monestynge & i am cer-
teyn y^t ye puttyng aWay of my
tabernacle is likt: by yis y^t oure
lord ihu crist hap schewid to me
but y schal zeue bi synesse & ofte
aftir my deap. ze haue myde of
yese pigis for we not luyng v
wile talis han maad knowe to
you ye vtu & ye before knowige

of oure lord ihū crist: but we we
 ren maad biholderis of his greet
 nesse / for he took of god ye fadir:
 onour & glozie: by such manere
 voice. Anden toū to hī fiv ye greet
 glozie / pis is my loued sone. i. who
 I haue plesid to me: here ze hī
 & we herde pis vois brouzt fro heu
 ne: whāne we weren wip hī ye
 holy. hī / & we han a ladder word
 of pfeae: to whiche ze zeuynge tēt
 toū wel. as to a lantern pat zeuep
 lizt in a derk place. til ye day bigyn
 ne to zeue lizt: & ye day. sterre sprige
 in zoure hertis. **A**nd first vnder
 stonde ze pis viij. p^{te}ch a p^{te}cie of
 scripturis not maad by prop^{ri} in
 terptaciōū / for profetie was not
 brouzt any tyme by mannes wille:
 but ye holy men of god enspird.
 wip ye holy goost spoken // //

ye secounde chapitre // 

1774.11
But also false profetis we
ren in ye peple as in zou
schulen be maister heris y^t schu
len bringe in sectis of perdia
on / & yei denye yulke lord pat
bouzte he & bringen on he filsi
hasty pardiaon / & manye schu
len sue her lecheries: by whiche
ye wep of tripe schal be blaste
med / and yei schulen make
marthaundise of zou i conetise
by feyned wordis / to which to
now althile ago ceestly not: &
ye perdiaon of hem nappry
not / for if god spare not an
gels synnyng. but bitook he
to be turmentid & to be drawe
toon wip bondis of helle. into
helle: to be kept into don / & spa
ride not ye firste world. but kep
te now ye eytve man ye by fore
goere of rixtyvisnelle: & bouzte

in þe greet flood into þe world of
unfeipful men / and he droof into
poundir þe citees of men of sodom
and of men of gomor & dampne
de by turpunge up to doun. & putte
hem þe ensaūple of hē þat weren
to doinge yuel / and delyueride þe
iust loot and oppressid of þe wroȝ
and of þe lecherous conuēsaoun
of wickide men / for in sȝt & herige
he was iust and dwelhte among
hem þat fro day timentiden wip
wickide werkis aȝinst soule / for þe
lord can delyue pitous mē fro tēp
tacioun: & kepe wickide men into
þe day of don to be timentid / b̄t
more hem þat walken aȝt' þe flei
sche in couertinge of unclennesse
and dispisen lordschypinge / & ven
boold. plesynge hē self: and drede
not to bypunge in certis blasfemyg
where aūgels whāne þei bē more

in strenghe and vti: beereu not yt was
 ye execrable dom azens he but yese
 beu as unreasonable beestis kyndely
 into takyng 7 into deap: blasfemyng
 into yese pigis yt pei knolben not
 and schulen pische in her corrupcion:
 and restepne ye hire of vrytibiluel
 se / 7 pei gellen delycis of defoulyng
 7 of weme: to be lykkyngis of day
 flouyng in her feestis wip delycis
 tomyng lettherye wip zou: 7 ha yre
 ful of auoutie 7 v restyng trespas
 dyslemyng vstidest sonis: 7 han
 ye herte excersid to couertise / ye
 sonis of cursyng yt forsaken ye
 ryt wey: 7 erriden supyng ye wey
 of balaam of bolor: whiche loue
 de ye hire of wickidnesse but he
 hadde repuyng of his woodnesse
 adoun best vndirzok pat spak
 wip voice of man: pat forbed
 ye unwisdom of ye pfete / yese be

wellis wip oute wat: & mystis dry-
 uen wip whirlyuge wyndis: to whi-
 che ye picke myst of derknessis is re-
 serued & ye speken in pride of vany-
 tee: and disseyne in desyris of flesch
 of lecherie. hem yt scape altil whi-
 che lyuen in errour & biheten fre-
 dom to hem: whāne ye ben seruaū-
 tis of corrupciō for of whō ony
 man is ouercomen: of hi also he
 is seruaūt. **F**for if men forsake ye
 vncleanness of ye world. by ye kno-
 wyng of oure lord & sauyour ihu
 crist. & eftsoone ben wrappid in ye
 se & ben oū comen: ye lattur pigis
 ben maad worse to hē pā ye for-
 me for it was bettir to hem. to
 not knowe ye wey of rylisnesse:
 pan to turne azen after ye know-
 inge: fro yt holy māndement pat
 was bitaken to hem: ye hoūd tur-
 nede azen to his castynge. and a

lowe is wailchen in wallowinge
in fenne /

Ye vride chapitre //

IO ze moost derworpe brye
I write to you this secounde
pistle. in whiche I shew youre deer
conscience by monestynge to gidre:
pat ze be wyndeful of po wordis
pat I bifoze seide of ye holy pfetis:
and of ye holy maūdementis of
ye holy apostlis of ye lord & sauy
our first wite ze this yig y^t in ye
last daies disseyneris schulen come
in disseyt: goynge after her owne co
ueitūgis. seyige / where is ye bihest
or ye comynge of hē / for lipe ye fa
dis dieden: alle yigis lasten fro ye
bigynnynge of creature / but it is
hid fro hem willynge this yig: y^t
heuenes weren bifoze. & ye erpe of
watur. was stondynge by watur
bi goddis word. by whiche y^t ilke
world clensid pane bi wat' pilschide

but ye heuenes y^t now ben. & ye er-
 ye ben kept bi ye same word & be re-
 serued to fier into ye day of dom & y^t
 diaoū of wickide men. But ze moost
 dere: yis o yung be not hid to zou y^t
 o day auentis god is as a poulande
 zeeis / and a pouland zeeis ben as
 o day / ye lord tariey not his biheste
 as sūme gessen: but he doiv paciēt-
 ly for zou / & wole not y^t ony mē p-
 sche: but y^t alle turne azen to penā-
 ce for ye day of ye lord schal come as
 a peef: in whiche heuenes wiv greet
 bure schulen passe. & elementis schulē
 be dissolued by hete / & ye erpe & alle
 ye werkis y^t ben in it: schulen be
 bzent / y^tfore whāne alle pece yigis
 schulen be dissolued: what maner
 men bihouey it zou to be in holy by-
 uynge pitees abidinge & hynge
 into ye comynge of ye day of oure
 lord ihū crist / by whom heuenes

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brennyng schulen be dissolued: &
elementis schulen faile by brennyng
of fier / also we abiden bi hise byhel-
tis newe heuenes & newe erpe: in
whiche ryztyfnesse dwelth / for
whiche yig ze moost dere. abidige
yese yigis be ze bysp: to be founden
to hi in pees unspottid & undefoul-
id / & deme ze long abidynge of ou-
re lord ihu crist. zoure helpe as al-
so oure moost dere broyr poul wr-
ot to zou: by wisdom zowen to hi
as and in alle epistlis he speketh
hem of yese yigis / in whiche ben
sume harde yigis to vnderstonde
whiche unwise & unstable men
reprauen. as also per don oyre
scripturis to her owne p'dicoun
verfoze ze bryuen bifoze witynge
kepe zou self: lest ze be dissey-
ued by errour of unwise men &
falle away fro zoure sadnesse / but

were ze in ye grace & ye knowyng
of oure lord ihu crist & oure sauvo-
to hi be glorie now & to ye day of
euerlastynghesse amen.

*There en-
dyd ye secunde pistle of petir. And
begynnyng ye fiftte of jon. The .i. c.*

That ying pat was fro ye
begynnyng: whiche we
herden whiche we saien

wip oure yen / whiche we bihelte
and oure hondis touchiden of ye
word of hys: & ye lyf is schewid
and we saien & we witnesse. &
tellen to zou euelastynge lyf: pt

was a nentis ye fadir & apperide
to us / yfore we tellen to zou pat
yng pat we saien & herden: pat

also ze haue felowshyp wip us.
and oure felowshyp be wip ye
fadir & wip his sone ihu crist / &

we writen pis yng to zou: pt ze
haue joie. & pat zoure joie be ful

and þis is þe tellinge þat we herde
of hi & tellen to 3ou: þat god is lȳt.
and þer beu no derkneſſis in him
if we ſeien þat we han felouſchipe
wȳ hi. & we wandre in derkneſſis:
we lien & don not treupe but if
we walken in lȳt. as alſo he is i
lȳt: we han felouſchipe to gode
and þe blood of ihu criſt his ſo-
ne: clenſe vs fro al ſyne if we ſei-
en þat we han not ſyne: we diſ-
ſeyuen vs ſilf. & treupe is not i
vs if we knowe lechen oure ſynes:
he is feyful & juſt. þat he forȝeue
to vs oure ſynnes. & clenſe vs fro
al wickidneſſe & if we ſeien þat
we han not ſyned: we make hi
aliene. & his word is not in vs.
Until cones I writte **¶ 11. c.**
to 3ou þeſe þingis: þat ze ſyne
not but if ony man ſynep: we
han an aduocat ihu criſt. & he

is þe forzeuenesse for oure synes
 ⁊ not oonly for oure synes: bt also
 for þe synes of al þe world ⁊ i þis
 þing we witen þat we knowen
 hi: if we kepe hise comaundementis
 he yt seip þat he knowip god. ⁊
 keepip not his comaundementis:
 is aher ⁊ treipe is not in hi but
 þe charitee of god. is parfyt vñ
 in hi þat keepip his word i þis
 þing we witen yt we ben in hym:
 if we ben pñst in hi he yt seip yt
 he dwelip in hi: he owip to wal
 ke as he walkide. Most dere
 bryþen ⁊ write to you not aneue
 maundement: but þe elde maunde
 ment yt ze herden fro þe bigynnyng
 þe elde maundement: is þe word yt
 ze herde eftsoone ⁊ write to you a
 neue maundement. yt is treipe
 bope in hi ⁊ in you: for derknes
 sis ben passid. ⁊ vñ lýt schynep

now he pat seip pt he is in lzt. & ha
tip his broþ: is in derknesse zit he pt
louep his broþ: dwellig in lzt and
sclaūdre is not in hī / but he pt hatp
his broþ. is in derknessis / and wan
driv in derknessis. & i bot not whidre
he goip: for derknessis hau vtrudid
his ven / litil sones & i write to you:
pt zoure synes beu forzouē to you
for his name / fadris & i write to you
for ze han kuowen hī pt is fro pe
biggynnyng / zonge men & i write to
you: for ze han ouercomen pe wic
kide / & i write to you zonge children:
for ze han kuowen pe fadir / & i wri
te to you vryen: for ze han kuowe
hī pt is fro pe biggynnyng / & i wri
te to you zonge mē: for ze bē strō
ge / & pe word of god dwellig i you
& ze han ouercomen pe wickide
wyle ze loue pe world. ne yo pig
is pat ben in pe world / it oip mē

louep

louey ye world: pe charite of ye fa
 der is in hi for al þing þat is in ye ^{no}
 world is couertise of fleisch. & co
 uertise of ven & pride of his which
 is not ye fadir: but it is ye world
 and ye world schal passe: & ye co
 uertise of it but he þat doþ ye wille
 of god: dwellip wipouten ende
 my litil sones ye laste our is & as
 ze han herd þat antecrist comip:
 now manye antecristis be maad/
 wherfore we witen þat it is ye
 laste our þei wenten forþ fro us:
 but þei weren not of us for if þei
 hadden be of us: þei hadden
 dwelt wip us but þat þei ~~hadden~~
 be knowen: þat þei be not of us
 but ze han anoyntinge of ye ho
 ly gost: & knowen alle þingis I br
 ot not to zou as to men þat knele
 not trewe: but as to men þat
 knele it & for eche lesinge is

not of treuþe who is aher: but
þis þat denyeþ þt ihū is not æt
þis is antearst: þat denyeþ þe
fadir & þe sone / so eche þat denyeþ
þe sone hap not þe fadir / but he
þat knowleth þe sone: hap al
so þe fadir / þt þig þat ze herde at
þe bigynnyge: dwelle it i zou / for if
þt þig dwellyþ in zou. whiche ze her
de at þe bigynnyge: ze schule dwel
le in þe sone & i þe fadir / & þis is
þe biheste: þt he bihyte to us ever
lastinge lyf / I wrot þese þigis to
zou of hem þat disseuen zou / & þt
þe anoyntige which ze resseded
of hi: dwelle in zou / & ze ha not
uede. þt ony man teche zou: bt as
his anoyntyge teachyþ zou of alle
þigis / & it is trewe: & it is not le
sunge / & as he tauhte zou: dwelle ze
in hi / & nolþ ze hitl cones dwelle
ze in hi: þat whanne he schal aþe

re we haue a trust & be not confounded
of hi in his comynge. if ze write pat
he is just: write ze also y^t ech y^t dow
rightwisnesse is born of hi. **1 John. 3. 2.**

And ze what maner charite ye
fadir gaf to us: y^t we be na
med ye sonnes of god. & be his so
nes. for yis yig ye world knele
not us: for it knele not hi. moost
dere brydres now we ben ye sonnes
of god: & yet it apperide not what
we schule be. we write y^t whanne
he schal apere: we schule be lyke
hi. for we schule se hi as he is. &
ech man y^t hay yis hope in hi:
maky hi self holy as he is holy.
ech man y^t doy synne doy also wic
kidnesse. & synne is wickidnesse. &
ze write pat he aperde to do alyen
synes: & synne is not i hi. ech man
pat dwellyn in hi. synep not. & ech
pat synep: seep not hi. ney knet

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hī/litil sones: no mā disteyne zoni he
yt dāp iusticielle: is iust. as also he
is iust/ he yt dāp synne: is of pe de
uel. for pe deuel synep fro pe bigy
nyngē/ in pis pīg pe sone of god
aperide: yt he vndo pe werkis of pe
deuel/ ech man yt is bozn of god. dāp
not synne/ for pe seed of god dwellyp
in hym: & he may not do synne. for
he is bozn of god/ in pis pīg pe
sones of god ben knowē. & pe so
nes of pe fend/ ech mā pat is not
iust: is not of god/ & he pat louep
not his broþr: is not of god/ for pis
is pe tellynge yt ze herdē at pe bi
gynnyngē: pat ze loue echē oþr/ not
as cayn yt was of pe yuel: and
slew his broþr/ & for what pīg slew
he hī: for his werkis werē yuele:
& his broþr is iust/ Brijen nyle ze
wondze: if pe world hatp zou/ we
wite yt we bē translatid fro deap

to lyf. for we louen bryē/ he pat
louey not diueltip in deep/ eche
man pt hatip his broþr is aman
fleere/ & ze wite pt eche māfleere
hay not euelaſtinge lyf diuellyg
i hi/ i viſ piſ we ha knowe pe
charite of god. for he putte his
lyf for vs: & we owen to putte ou
re lyues for oure bryē/ he pat
hay pe catel of viſ world. & ſcey
pat his broþr hay nece & doſip his
entrauis fro hi: hou dwellyp pe
charite of god in hi/ ayy litil ſones
loue we not in word neip i tūge:
but in werk & truþe/ i viſ we kno
we. pt we ben of truþe. & i his lizt
we moueſtē oure hertis/ for if ou
re herte reſpuey vs: god is more
pan oure herte pt knowt alle piſ
is/ moost dere bryēn if oure herte
reſpuey not vs: we han triſte to
god/ and what eile we ſchulē are:

we schulen velleue of hi | for we
kepen his comaundementis: & we
ton po vīgis p^t bē plesant bifoze
hi | & pis is pe comaundēt of god:
pat we bileue in pe name of his
sone ihū crist | & pat we loue ech
opir: as he gaf heest to vs | & he
p^t keppe hise comaundementis
dwelling in hi. & he in hi | & in pis
vīg we wite pat he dwelling in
us: by pe spirit whom he gaf to us |

Mooost dere brydē *Am . c.*
wyle ze bileue to ech spirit:
but proue ze spiritis if pe ben of
god | for manye false p^retis: wē
ten out into pe world | in pis vīg
pe spirit of god is knowen | ech spi-
rit p^t ihū crist hap come ī fleisch:
is of god & ech spirit p^t forve-
dy ihū: is not of god | & pis is an
test of whom ze heren p^t he
comen. & ryt now he is in pe wo-

2ld 3e litil cones ben of god. & 3e
 han oucomen hi / for he pat is i
 3ou is moze: pan he pt is in pe
 world / pei be of pe world: perfor
 pei speken of pe world. & pe wo
 2ld herip hem / we ben of god / he
 pat knowip god: herip us / he pt
 is not of god: herip not us / i vis
 ping we knowe pe spirit of tru
 pe. & pe spirit of errour / a) oost a
 re bryen loue we to gidre: for cha
 rite is of god / & ech pt louep his
 bropr: is bozu of god. & knowip
 god / he louep not: knowip not
 god / for god is charite / in vis pig
 pe charite of god apperde in us /
 for god sente his oon bigete so
 ne into pe world: pat we hme
 bihi. In vis pig is charite. not
 as we hadde loued god: but for
 he first louede us. & sente his so
 ne forzeuenesse for oure synes /

3e moost dere brypue if god louete us:
we ouen to loue ech oyr/ no man
say eue god/ if we louen to gid ure:
god dwellip in us. & pe charitee of
hi is parfyt in us/ In pis pig we
knowe p^t we dwellen in hi. & he
in us: for of his spirit he gaf to us
& we saien & witnesse: p^t pe fadir
sente his sone. saupour of pe world
w^{ho} eue knowledip p^t i^hc is pe
sone of god: god dwellip in hi & he
in god/ & we han knowen: & bele
uen to pe charite p^t god hay i us
god is charitee/ & he p^t dwellip in
charite: dwellip in god & god i hi/
in pis pig is pe p^rst charite of god
wip us: pat we haue tust i pe day
of dom/ for as he is: also we be in
pe world/ drede is not in charitee:
but parfyt charitee puttip out
drede for drede hay peyne/ but he
pat dredip: is not p^rst i charitee

þfore loue we god: for he louede vs
 before / if any man seip. I loue god &
 hatip his broþr. is a here for he þat
 louep not his broþr whiche he seep.
 how may he loue god whom he se-
 ep not: & we han þis comaūdemēt
 of god: þat he þt louep god loue al

Eche mā. **¶** Also his broþr
 þt bileueþ þt ihc is crist: is
 boru of god & eche man þt louep hi
 þt geuand: louep hi þt is boru of
 hi in þis viþg we knouen. þt we lo-
 uen þe childre of god: whāne we lo-
 ue god. & dō hise comaūdemētis for
 þis is þe charite of god: þat we ke-
 pe hise comaūdemētis & hise mā-
 demētis beu not heup for al viþg
 þt is boru of god oīcomep þe wo-
 rld & þis is þe victorie þt oīcomep
 þe world: oure feip & who is he v.
 ouer þe world: but he þt bileueþ
 þat ihc is þe sone of god þis is ihc

crisť p^r cam by watur & blood / not
in watur oonly. but in watur and
blood / & ye spirit is he p^r witnellip.
* pat crisť is trupe / for pre ben p^r ze-
uen witnellinge in heuene / ye fa-
dur. & ye sone. & ye holy gost: & yese.
pre ben oon / & pre ben p^r zeue wit-
nellinge in erpe. ye spirit watur
& blood: & yese pre ben oon / if we
relessemen ye witnellinge of me.
ye witnellinge of god is more /
for pis is ye witnellinge of god
pat is more: for he witnellide of
his sone / he p^r bileuep ~~ye dē is~~
in ye sone of god: hav ye witnel-
linge of god in hī / he p^r bileuep
not to ye sone: makip hī self alere /
for he bileuep not in ye witnel-
linge. pat god witnellide of his
sone / & pis is ye witnellinge. for
god gaf to 3ou euilastinge lif.
& pis lif is in his sone / he p^r hav

ye sone of god. hap also lyf / he pat
hap not ye sone of god. hap not
lyf / I wryte to you yese pigis: pt
ze wite pt ze han euclastunge lyf.
whiche bileuen in ye name of god
dis sone / 7 pis is ye trift whiche
we han to god. pt what eue pig we
aen aff his wille: he schal here
us / 7 we wite pt he herp us: what
eue pigis we aen / we wite pt we
han ye aengis. which we aen of
hi / he pt woot pt his broþ synep a
sone. not to deep. are he. 7 lyf schal
be zoue to hi pt synep not to deep
þ is a sone to deep: I seie pt ony ma
þie not for it / ethe wickidnesse is
sone: 7 þ is a sone to deep / we wite
pat ethe man pt is boru of god:
synep not / but ye genaciou of
god kepip hi: 7 ye wickid touchip
hi not / we wite pt we ben of god:
7 al ye world is sett in yuel and

And we wite þt þe sone of god am in
fleich. & ȝaf to vs writt: þt we knowe
ȳr god. & be in þe ȳr sone of hī
pis is ȳr god: & euerlastige lyf
my litil sones kepe you fro malis
metis. *Here endyþe first pittle
of ȝou. & bigynney þe secounde //*

The eldre man to þe chole
lady & to hir childre: Whi
che I loue in trewe and
not I alone: but also al
le men þt knowe trewe for þe tru
þe þt dwellyþ in ȝou & wip ȝou: sch
al be w^t oute ende grace be w^t ȝou
my & pees of god þe fadir. & of
ihū crist þe sone of þe fadir ī trewe
& charyte / I ioyede ful my che. for I
foud of þi sones gouinge in trewe:
as we resceyuedē maūdenet of þe
fadir / & now I þie þee lady. not
as writtē ane we maūdenet to
þee: but yat þt we hadden fro þe

bigynnyge y^t we loue ech o^r / 7 yis
 is charitee: y^t we walke after hise
 maūdenmentis / for yis is pe comaū
 dement: pat as ze herten at ye by
 gynnige walke ze in hi / for many
 disseyuers wenten out into pe wo
 rld: **Whiche knowlechen not ihu**
crift **hau come in flesch** yis is a
 disseyuere 7 antecrist / se ze you self.
 lest ze lesen pe yngis y^t ze ha wro
 uth: pat ze resseyue ful mete / witige
 y^t ech man y^t goy bifoze. 7 dwellip
 not in pe techinge of crist: hay not
 god / he y^t dwellip i pe techinge hay
 boye pe sone 7 pe fadir / if ouy mā
 comep to you 7 bryngip not yis
 techinge: wyle ze resseyue hi into
 youre hous. neyur seie ze to hi heil
 for he y^t seip to hi heil: comyney
 wip his yuele werkis / lo 7 bifoze
 seide to you: y^t ze be not confound
 id i pe day of oure lord ihu crist / 3

have no yngis to write to you. &
I wolde not be pcheinyr & enke/for
I hope y^t I schal come to you. & speke
mouy to mouy: y^t your be ful/ ye
sones of ye chosen listir greten yee
wel/ ye grace of god be wip yee al
me. *here endip ye secounde pistle
of Jon: & bigynney ye yritte.*

Most chere man to gayus mo
ost dere broþr: whom I loue
in trewe/ a most dere bro
þr of alle yngis I make pi
er. pat pou entre & fare wel fully:
as yi soule doip weelfully/ I iouede
greetly. for bryen came & bare wit
nessinge to yi trewe: as y^e walki
st in trewe/ I have not more grace
of yese ynges: pan y^t I here. pat
my sones walke in trewe/ most
dere broþr pou doist feyfully: wh
at euere pou wordist in bryeie
& y^t into pilgrynies: whiche zel

didē witneſſynge of þe charite ī þe
 ſyxt of þe churchē / whiche þou lediſt
 forþ & doſt wel worſhip to god / for
 þei wenten forþ in his name: &
 tooken no þing of heym mē / yfor
 we oþen to reſſeyue ſuche manne
re men: þat we be euene worcheris
 of truþe / I hadde write pauenture to
 þe churchē: but þis diotriþes þat lo
 uey to bere pꝛymacie in hē. reſſey
 uey not us / for þis þing if I ſchal co
 me: I ſchal monette his werkis w
 hiche he doip chidinge azens us w
 puele wordis / and as if þingis ſuf
 fiſen not to hit: neyþr he reſſeuueþ
 bꝛyþen & forbedy hē þat reſſeuuen.
 & puttip out of þe churchē / moost
 dere broþer nple þou ſuc puel þing.
 but þat þat is god þing / he þat doip
 wel. is of god / he þat doip puel: ſep
 not god / witneſſinge is ſoldē to
 demetrie of alle men: & of truþe

yeſe

it self but also we berē witnessinge &
you knowist y^toure witnessinge is
trewe & hadde many yⁱgis to write
to yee: but I wolde not write to yee
by enke & pēne: for I hope soone for
to see yee. & we schulen speke moouy
to moouy pees be to yee/ frendis gre
ten yee wel grete you wel frendis
by name. *Here endy ye prydde pul*

le of Jon: & bigynen ye pistle of
Judas pe seruaunt of, Judas / 1. c.
Ihu crist: & broy of James &
to yee y^t be loued y^t ben in
god ye fadir. & to hem y^t be
depid & kept of ihu crist: in cy & pe
es & charite be fillid ~~plied~~ to you
moost dere bryen & domge al bily
nelle to write to you of youre co
myu helpe: hadde nede to write to
you. & y^e to stryue strongly for y^e
few y^e is oones taken to seyntis
for sume unseipful men puyly

entridē

entriden. þat sum tyme werē before
 writen into þis dom and outur-
 nen þe grace of god into letherie.
 ⁊ deripen hi þat is oonly a lord. our
 lord ihu crist but ȝwole moneste
 ȝou oones þat witē alle þingis þat
 ihu saide his peple fro þe lond of
 egipt: and þe secoūde tyme he losse
 hē þat bileuede not ⁊ he reseruede
 vnder derknesse aūgels. þat keptē
 not her pryncelode. but forsoke
 her hous: into þe dom of þe grete
 god into eūlastinge bondis as sodo
 ⁊ gomoz ⁊ þe nyȝt cooldid citees þat
 in lyk maner diden fornyccaciō.
 ȝede alwey ~~ast~~ astir oþ fleisch: ⁊ bē
 maad ensaūple sufferinge peyne of
 eūlastige fier. ȝu lyk mane also
 þese þat defoulen þe fleisch. ⁊ dispri-
 sen lordschip ⁊ blasfemen magis-
 te. whāne myȝhel archaūgel dis-
 putide wip þe deuel ⁊ strou of of

moyses body: he was not hardy to
brynge in doni of blasfemye / b^t seide
ye lord comaūde to pee / but yese
men blasfeme. what eile yⁱgis yei
knowen not / for what eile yⁱgis
yei knowē kyndely as dounb beest
is in yese yei ben corrupt. **Th. c.**

W O to hem y^t wentē ye wei of
caym / 7 y^t ben schied out by
errour of blalaam for mede / 7 y^t
schiden in ye azensewinge of dore
yese ben in her metis festinge to
gide to filve / wipoute drede fedige
hem self / yese ben cloudis wipou
te watur: yat ben voxū aboute of
ye windis / heruest trees wipout
fruit: twies deed drauen up by
ye roote / warbis of ye wode see: fo
wyng out her confusiōis / errige
sternis: to whiche ye tempest of
derknessis is kept wipoutē ende
but enoch ye senenye man fro

Adam. profenede of pese. & seide lo
 ye lord comen wt his holy poula
 dis; to do don azens alle men and
 to repreue alle unferpful men: of
 alle ye werkis of ye wickidnesse
 of hem; bi whiche yei diden wic
 kidly and of alle ye harde wordis:
 yat wickide syners han spoken
~~god~~ azens god / pese ben gructhens
 ful of playntis wandringe aft her
 desiris; & ye mouy of he spekup p
 te worschipige persoones bi cau
 se of wyynyng / and ze moost dere
 bryen be myndeful of ye wordis
 whiche ben bfore seid of apostlis
 of oure lord ihu crist / whiche seide
 to you. yt in ye laste tymes y schule
 come gilouris. wandringe aft her
 owne desiris. not in pitee / pese be
 whiche departen hem self: beestly
 men not haupnge spirit / but ze
 moost dere bryen. aboue bulde you

self. on your moost holy fey. & pre-
ze in ye holy gost. & kepe you self in
ye ~~holy~~ loue of god. & abide ze ye
mercy of oure lord ihu crist. to his
euerlastinge. & reue ze pese men
pat ben denied. but liue ze he &
take ze hem fro pe fier. & do ze iury
to oþre men in pe drede of god.
& hate ze also pilke defouled coote.
whiche is fleschly. but to hi p^r is
myghty. to kepe you wyþoute synne.
& to ordeyne bifoze ye list of his
glorie you vnbeymed in ful out
joie. in pe comynge of oure lord
ihu crist. to god a loone oure sa-
uour by ihu crist oure lord. Be
glorie & magnyfyng euer.
& power bifoze alle worldis. &
now & into alle worldis of worl-
dis amen. *Here endyþe þe pistle
of iudas. & bigynnyng a prologe
on ye apocalips //*

Alle men yat wolen lyue me
 kelp in crist. as pe apostle
 seip: suffre p̄secutioñ. After yat
 you sone yat nereft to pe scruple
 of god: stonde you in iusticesse
 & in drede. & make redy yi soule to
 temptatioñ / for temptatioñ is a
 mannes lyf: on erpe / but yt seip
 ful men faile not in hem: pe lord
 coñforty hē & confermey seiynge
 Jam wy 3ou vto pe ende of pe
 world: & hitil flok nple ze drede / y
 fore god pe fadir seiynge pe tribu
 latioñs. whiche holy churche was
 to suffre: yt was foundid of pe a
 postlis on crist pe stoon / disposid
 wy pe sone & pe holy gost to sche
 we hem. yt me drede hem pe lasse
 & al pe tynnytee schewide it crist in
 his manhede. & crist to 3ou by an
 aūgel & 3ou to holy churche: of
 whiche reuelatioñ 3ou made

vis book / wherfore vis book is seid
apocalips: pat is to seie reuelacioū /
for here it is contened pt god schewi-
de to jou: & jou to holy church / hou
grete yingis holy church suffride i ye
furste tyme: & now suffrip & schal suf-
fir in ye laste tymes of antecrist /
Whanne tribulacioū schal be so gre-
et: pt it mow be yei pt ben chosen:
be moued / & whiche med is sche schal
rescepe for pese tribulaciouns.
now & tyme to come: pt med is pat
bey bihote maken hem glad / whō
ye tribulaciōis pt ben teld maken
afeerd / yfore vis book among oþe
scripturis of ye newe testament: is
depid by ye name of pfeie / & it is
more excellent pan pfeis / for as
ye newe testament is worpiet pā
ye oolde: & ye gospel pan ye lawe /
so vis pfeie passip ye pfeies of
ye oolde testament: for it schewip

sacramentis p^t beyn now agty ful
 fillid of crist & of holy churche/or el
 lis. for to oye is o mane profecie:
 but to pis is pre mane pfene zeue
 to gidre/p^t is of pat.p^t is passid:&
 of p^t. pat is p^tsent. & of p^t pat is to
 come/& to conferme pe autorite of
 it. p^t comep pe autorite of hi p^t sen
 dip:& of hi p^t berip.& of hi p^t res
 seynep/ he p^t sendip is pe tynyte:
 he pat berip is pe aūgel. he p^t res
 seynep jon/ but whāne pese pīg
 is ben seid to jon in visioū/& ver
 ben pre kyndis of visioūis: it is to
 sen vndir whiche kynde. pis be con
 tened/ for sū tyme visioū is bodily:
 as whāne we seen ony pīg wip bo
 dily zen/ sum is spiritual or yma
 gynarie: as whāne we sen slepīg
 or ellis wakīge. we biholden pe y
 magis of pīgis bi whiche sū pīg
 is signyfyed/ as farao slepīg sū

eris of corn: & moises wakige by pe
byschoppe brene / anoþer vision is of vnder-
standinge. as whanne porous reuela-
cion of pe holy gost: porous vnder-
standig of pouzt. we conseyne pe
trupe of mysteries / as jou saw pe pi-
gis: p^t be coutered in pis book / for not
oonly he say in spirit pe figuris: b^t
also he vnderstood in pouzt. pe pig-
is p^t were signyfyed by he / Jou saw
& wrot in pe ile of pathmos whanne
he was exiled of domitian pe mo-
ost wikkid prince / & acause compel-
lite hi to write / for while he was
holden in outlawrie of domitian
in pe ile of pathmos: in pe churchis
pat he hadde goved þe were spru-
ge many vices & dyuile eresies / for
per were sume eretikus þe p^t seide:
p^t crist was not to fore marie / for
as myche as he was in tyme boyn
of hir: whiche eretikus jou in pe bi-

gyfuyge of his gospel. vnd' upmep't
 seip / In ye byggyngge was ye soue:
 & in pis book whāne he seip / I am
 alfa & o. y^t is ye byggyngge & ye ende
 sūme also seide y^t holy churche schul
 de ende: to fore ye ende of ye world. for
 charge of tribulaciōis / & y^t it schul
 de not vndirfonge for her traueile:
 eūlastige mede / y^fore ion willinge
 to distric pe errours of pese. schew^t
 y^t crist is ye byggyngge & ende / wylfor
 I saie seip / to fore me was no god
 fourmed: ney^r after me y^r schal n^t
 be / and y^t holy churche porous exter
 ale of tribulaciōis: schal not be eē
 did / but schal pfiten: & ressepue for
 hem an eūlastige mede / Jo writip
 to ye seuene churches of asie. & to
 her seuene bischopis of ye forleid
 yngis / enfourmyge & techige by
 hē al pe geūal holy churche / & so pe
 matere of ion in pis werk is: spe

cialy of pe church of alie. & also of
al holy church what sche schal suf-
fer in pis p'sent tyme / & what sche
shal vnderfonge in tyme to come /
& his entent is to shewe to patience
which is to be kept / for pe tūele is
short. & pe mede greet / pe maner of
his trefunge is such / first he settip bi-
fore a prolog & a salutation / where
he makip pe hereris benigne. &
takynge wel tent. & whāne he hay
sett it to fore. he comey to pe tellige
but to fore his tellinge he shewt
pat crist is enī w'toute bigynnyge
& wipoute ende / rehersyge hi p't spe-
lay. I am alfa & oo. bigynnyge and
ende / & aft' he comey to his tellige.
& deptyt it into seuene visions / and
whāne yei ben endid. pis book is
endid / he settip to fore pe plog &
seip. pe apocalyps of ihū crist / vnder-
stonde p't pis is as it is in ovyre. pe

vision of isaie & also ye pablis of
salamō

Now here ye apocalyps. 1st

The apocalyps of ihū crist. whi
che god gaf to hī to make
open to hise seruāntis:
whiche vīgis it bihouey
to be maad soone / & he signyfiede
sendinge bi his aūgel to his serua
nt jon / whiche bar witnessyng to ye
word of god: & witnessyng of ihū
crist in pese pīngis whē eue vīgis
he say / blessid is he pt redy. & he pt
herip ye wordis of vīa profesie: &
keepy vo vīgis pt ben writen ī it /
for ye tyme is nyz / Jon to ye seuene
churthis pt ben in alie: grace & pees
to zou. of hī pt is & pt w's & pt is to
comynge / & of ye seuene spūrtis: pt
ben in ye trone / & of ihū crist pt is
a feyful witnesse: ye firste bigetē
of dede men. & pīnce of kyngis of ye
erpe / whiche louede vs & wayshide

us from oure synes in his blood / 7
made us a kyngdom 7 p^rais to god
7 to his fadir / to whom be glorie 7
empire: into worldis of worldis /
lo he comen w^t doudis. 7 ethe 13e sc
hal se hi. 7 pei p^t p^richide hi / 7 alle
pe kynnedis of pe erpe: schulen by
weile hem self on hi. 3he amen / I
am alfa 7 oo pe bigynnyge 7 pe ee
de seip pe lord god: pat is 7 p^t was
7 pat is to comyge almyty / I ion
zoure broþ 7 p^rtyner in tribulacoon
7 kyngdom 7 pacence i crist ihu:
was in an yle p^t is deyd pathmos.
for pe word of god. 7 for pe witnes
syngge of ihu: I was in spirit in pe
lordis day / 7 I herde bihynde me a
greet voice as of a tripe seyinge
to me / write you in a book. p^t pig
p^t p^r seest. 7 sende to pe seueene chir
chis pat ben i acie. to effesus to
smyrna. 7 to pergamus. 7 to ti

atira. & to sardis. & to filadefia. & to
laodicia / & I turnede y^t I schulde se
ye voice y^t spak wip me / & I turne
de & I say seuene candilstickis of go
ld. & in ye myddil of ye seuene gol
dū candilstickis: oon lyk ye sone of
man dovid wip a long garnemēt.
& girt at ye tetis wip a goldū gir
dil / & ye heed of hī & his heeris we
ren white as white wolles: & as snow
and ye ren of hī as flawme of fier:
& his feet lyk to latū as in abren
nyng chymenep / & ye voice of hī:
as ye voice of manye watris / & he
hadde in his rithond seuene ster
is: & a swerd scharp on euerey
side. wente out of his moup / & his
face: as ye sūne schynep ī his vtu
& whāne I hadde sen hī: I felde dōū
at his feet as deed / & he putte his ri
gt hond on me: & seide / wyle þ^u dre
de / I am ye firste & ye laste: and I am

Alþue ⁊ ⁊ was deed/ ⁊ lo ⁊ am lyuþge
into worlðis of worlðis/ ⁊ ⁊ haue þe
keies of deep ⁊ of helle/ þʒfoze write þʒ
whiche þīgis þou haſt ſen: ⁊ whiche
ben. ⁊ whiche it bihouep to be dō aftʒ
þeſe þīgis/ þe ſacrament of þe ſeuen
ſterris. whiche þou ſieſt in my ryt
hond: ⁊ þe ſeuen goldū candilſtic
kis/ þe ſeuen ſterris ben aūgels of
þe ſeuen churchis/ ⁊ þe ſeuen can
dilſtikis ben ſeuen churchis. ¶.c.

And to þe aūgel of þe church
of effeſus: write þou/ þeſe þīg
is ſeiþ he þʒ holdiþ þe ſeuen ſterris
in his ryt hond: whiche walkiþ in
þe midil of þe vn goldū candilſtic
kis/ ⁊ wot þi werkis ⁊ trauelle. ⁊ þi
paciēce: ⁊ þʒ þou maiſt not ſuffre
þuele mē/ ⁊ þou haſt aſaned hem
þat ſeien. þat þei ben apoſtles ⁊
ben not: ⁊ þou haſt founden hē lie
ris/ ⁊ þou haſt paciēce: ⁊ þʒ haſt

suffrid for my name. & failidist not/
 but I haue azens yee a fewe yingis:
 yt you hast lest yi furste charitee/ y
 fore be you myndeful fro whennes
 you hast falle: & do penaunce & to ye
 furste werks/ eyr ellis. I come soone
 to yee. & I schal moue yi candilsticke
 fro his place: but you do penaunce/
 but you hast yis good yig. yat you
 handist ye dedis of upcolaytis. ye
 whiche also I hate/ he yt hapens
 here he. what ye spirit seip to ye chur
 chis/ to hi yt oucomey. I schal zewe to
 ete of ye tree of lyf: yt is in ye paradys
 of my god. And to ye aūgel of ye
 church of Smyrna write you/ yese
 yigis seip ye furste & ye laste: yt wās
 deed & hyep/ I wot yi tribulaciō &
 yi pouert: but you art riche/ & you
 art blaſtemed of hē yat seien. yt
 yei ben ieiwis & ben not: but be ye
 synagoge of satanas/ drede you no

þing of þese þingis which þou schalt
suffre / lo þe denel schal sende sume of
þou into prison: y^t ze be temptid / &
ze schulen haue tribulacioⁿ iⁿ te daies
be þou feyful to þe deap: & i schal ze
ue to þee a crowne of lyf / he y^t hap
eris here he: what þe spirit seip to
þe churchis / he y^t o^uercomen: schal n^t
be hurt of þe secounde deap / And to
þe aⁿgel of þe church of pergam^{us}:
write þou / þese þingis seip he: y^t hap
þe swerd scharp on eche side / i boot
~~þu merkis~~ where þ^t diuellis: where
þe seete of satanas is / & þ^t holdist
my name & denyedist not my fey /
& iⁿ þo daies was antefas my fey
ful witnesse / y^t was slayn at 3^o:
where satanas diuellis / but i ha
ue azenis þee a fewe þingis: for þou
hast þe men holdinge þe techinge
of balaam / which taughte balaak:
for to sende sclaunder bi fore þe cones

of israel /

man Jecabel. Whiche seip y^t sche is a
pfelesse: to teche & disseyue my ser
uaunts / to do lecherie: & to ete of
pigis offrid to ydols / & y^t as to hur
tyme y^t sche schulde do penaunce: &
sche wolde not do penaunce of hur
for my caucion / & lo y^t sende hur into a bed
& pei y^t do lecherie wip hur: schule
be in moost tribulacion: but pei
do penaunce of her werkis / & y^t schal
see her sones into deap / & alle dur
dis schule write: y^t I am cerdynge
repues & hertis / & y^t schal zeue to e
che man of zou after hise werkis
& I seie to zou & to oye y^t be at tra
ture. who eile han not yis techinge.
& y^t knowen not ye hyndesse of sa
tanas. hou yei seie y^t schal not se
de on zou anoy charge / nepeles
holde ye y^t ye han: til y^t come &
to hi y^t schal oucome. & yat schal
kepe til into ye ende my werkis:

I schal geue power on folkis. & I schal
 al gouerne hem in an ire & erde/
 & þei schule be broken to gidre: as
 a vessel of a potter/ as also I ressey-
 uede of my fadir/ & I schal geue to
 hi a morowe sterre/ he þat hay eis he-
 re he: what þe spirit seip to þe chir-
 ch to þe

I **my. 2.** **I** **ans.**
 an gel of þe chirche of lardis:
 Writte þou þese þingis seip he þat hay
 þe seuene spiritis of god: & þe seuene
 sterres/ I woot þi werkis. for þu hast
 aname þat þou luest: & þou art
 treed/ be þou wakinge: & conferme
 þou oþ þingis þat weren to diynge
 for I fynde not þi werkis fulle bifor
 my god/ þfore haue þou in mynde
 hou þou resseyuedist & herdist: &
 kepe & do penaunce/ þfore if þou wa-
 ke not: I schal come as a nyzt peef
 to þee/ & þou schalt not wite i what
 our I schal come to þee/ but þu hast

a fewe names in sardis: whiche han
not defouled her clopis / 7 pei schule
walke wip me in white clopis: for
pei ben worpi / he p^t ou comen schal
be clopid wip white clopis / 7
schal not alwey his name fro pe book
of lyf: 7 schal knowleche his na-
me bifoze my fadir: 7 bifoze his an-
gels / he p^t hap eris here he: wh^t pe
spirit seip to pe churchis. **A**nd to pe
aungel of pe church of filadelfia:
write pou / pese pingis seip pe holy
7 trewe. pat hap pe keie of daup /
whiche openep. 7 no man dosip / he
dosip. 7 no man openep / 7 I wot pi
werkis / 7 lo I 3af bifoze pee adore o-
pened: whiche no man may dose
for pou hast altil vtu: 7 hast kept
my word. 7 denyest not my name /
lo I schal zeue to pee of pe synago-
ge of satanas. whiche seiē pat pei
ben zelwis 7 ben not: but lien / lo

I schal make hem: pat vei come &
 worlchipe bifoze vi feet / & vei schu-
 len write vtz louede vee: for þ^r kep-
 tist þe word of my patience / & I sc-
 hal kepe vee fro þe our of tempta-
 cioū. pat is to compunge into al þe
 world to tempte men þt dwelle in
 erpe / lo I come soone / holde þ^r pat þ^r
 pou hast: pat no man take vi awei-
 ne / & hi þt schal oucome: I schal ma-
 ke apiler in þe temple of my god.
 & he schal no more go out / & I sc-
 hal write to hi þe name of my god.
 & þe name of þe atee of my god /
 of þe newe ierlū þt comen doū fro
 heuene of my god. & my newe na-
 me / he þt hap eris here he: what
 þe spirit seip to þe churchis / & to
 to þe angel of þe church of laodi-
 ce: write þou / þese þingis seip amē
 þe feipful witnesse & trelke: which
 is bigynnyge of goddis creature /

lymmonys
I wot pi werkis. for newþ you art
coud newþ you art hoot / I wolde y^t
you were coud eyþ hoot / but for y^u
art leke & newþ coud newþ hoot: I
shal bigynne to caste pee out of my
mouy / for you seist y^t I am riche &
ful of goodis: & I haue neede of no
ping / & you wolt not y^t you art
alwrethe. & wretchedful & poxe and
blynd & nakid / I counseile pee to
bie of me brend gold & pured: pat
you be maad riche / & be doyd w^t
white dovis: pat ye confusioun of
pi nakidnesse be not seie / & anoy
te pi ren wip a collerie. y^t you se
I repreue & chastise whom I loue
verfoxe sue you goode men. & do pe
naunce / so I stonde at ye dore and
knocke / w^t ony man herip my vo
ice. & openep ye zate to me: I schal
entre to hi. & soupe wip hi. & he w^t
me / I schal zeue to hi y^t schal ouco

me: to sette w^t me in my trone/as
also jou can: & sat w^t my fadir in
his trone/ he y^t hap eris here he: wh^t
ye spirit seip to ye churthis. **¶** **iii. c.**

Aftir pese pⁱgis I say: & lo a
doze was opened in heuene/
and ye firste vouce y^t I herde: was
as of a tripe spekinge w^t me and
seide/ stize vp hⁱdre: & I schal schewe to
pee. whiche pⁱgis it bihouey to be
don soone aftir pese pⁱgis/ and on
I was in spirit: & lo a secte w^s sett
in heuene: & vpon ye sete oon sit
tyng/ & he y^t sat was lyk pe fyrst
of a stoon jaspis. & to cardyn. and
a reyn boue was in aumpas of ye
sete: lyk pe fyrst of smaragdyn/ &
in ye aumpas of ye sete: weren
four & twentp finale seetis/ and
aboue ye trones. **¶** **iiii** eldre mē
sittynge. hⁱnd aboute w^t white
clopis: & in ye hedis of hē goldū

crownes / & leytis & voias & pūdrig-
is cāmen out of þe throne / & vy laū-
pis brēm̃ge bifoze þe throne: Wyl-
che ben þe seuene spūtis of god /
& bifoze þe sete as alee of glas lyk
a cristall / And in þe myddil of þe se-
te & in þe cūmpas of þe sete: fou-
re beestis ful of ȝen bifoze & bihō-
de / & þe furste beest lyk a lion / and
þe secōūde beest: lyk a calfe / & þe
þridde beest: haupuge a face as of
a man / & þe fourpe beest: lyk a e-
gle fleyunge. & þe foure beestis had
de euy of hē. vii. wengis / & al abou-
te & wip̃me: þei weren ful of ȝe /
And þei hadde not reste day & nyȝt.
seyunge. holy. holy. holy. þe lord god
Almyȝty / þt was & þt is & þt is to
comynge / & wihāne þo foure beestis
ȝaueu glorie & onour & blessinge
to hī þt sat on þe throne. þt lyueþ
into worldis of worldis: þe Amen

eldre men. felde dū bifoze hī p^t sat
 in pe trone. ⁊ worſchippeden hī p^t
 lyuep into worldis of worldis/
 and þei calten her arwes bifo-
 ze pe trone. ⁊ seide/you lord oure
 god you art worpi to take gloze
 ⁊ onour ⁊ vtu: for you madist of
 nougt alle þingis ⁊ for þi wille þo
 were: ⁊ ben maad of nougt. **Re. 2.**

And I say in pe ryt hond of
 þe sittere on pe trone: a book
 writen wip īne ⁊ wip oute ⁊ seelid
 wip seuene seelis/and I say a strong
 aūgel: þingge wip a greet voce/
 who is worpi to opene pe book:
 ⁊ to vndo þe seelis of it/ ⁊ noon in
 heuene ney in erpe. neyir vnder
 erpe myzte opene pe book: neyir
 biholde it/ ⁊ I wepte myche for no
 on was founde worpi to opene pe
 book: neyir to se it/ ⁊ oon of þe eldre
 men seide to me/wepe you not/

lo alioū of þe kynage of iuda. þe
roote of dauid: hap ou comen to
opene þe booke / & to vndo þe selis
of it / And I say & lo in þe myd-
dil of þe trone. & of þe foure bes-
tis. & in þe myddil of þe eldxe
men. A lounb stondige as slayn.
yt hadde seuene hornes & seuene
yeu: whiche ben seuene spiritis
of god. sent into al erpe / & he stā
& took of þe rzt hond of þe sitter
of þe trone: þe booke / & whāne he
hadde opened þe booke: þe foure
bestis. & þe xiiij eldxe mē. felde dōū
bifore þe lounb / & hadde ech of hē
harpis. & goldū violis. ful of odou-
ris: whiche bē þe p̄ieris of seyntis
and þei sūgen a newe song / & seide
lord oure god þou art worpi to ta-
ke þe booke: & to opene þe selis of
it / for þou were slayn. & aze bouy-
tist vs to god in yi blood: of ethe

A detail from a manuscript page, likely the Lindisfarne Gospels, showing a large, ornate initial 'I' in blue ink. The initial is decorated with red lines and is positioned at the start of a line of text written in red ink. The background is parchment, and the text is in a Gothic script.

oon of þe seuene seelis: ⁊ ⁊ herde
oon of þe foure beestis seynge
as a voice of þe dour / come ⁊ se ⁊ ⁊
say ⁊ lo awhyt hors: ⁊ he þat
on hi hadde abowe / ⁊ a wyne was
zouen to hi / ⁊ he wente out ouer
comynge þat he schulde comen /
And whāne he hadde opened þe
seconde seel: ⁊ herde þe seconde
beest seynge come you ⁊ se ⁊ a noy
red hors wente out / ⁊ it was zo
uen to hi þat sat on hi: þat he schul
de take pees fro þe erpe ⁊ þat þe
fle to gidre hi his / ⁊ a greet lierd
was zouē to hi / And whāne he
hadde opened þe þridde seel: ⁊ her
de þe þridde beest seynge come
you ⁊ se / lo a blaak hors ⁊ he þat
sat on hi: hadde a balanc in his
hond / ⁊ ⁊ herde as a voice in þe myd
del of þe foure beestis seynge / a
bulke of whele for a peny ⁊ þe

vyluris of barly for so peny / 7 hurt
 pou not wyth ne oile / And whāne
 he hadde opened þe fourþe seel :
 7 herre a voice of þe foure beestis.
 seiunge / come pou 7 se / 7 lo a pale
 hors 7 þe name is dēp. to hi þat
 sat on hi. 7 helle sūede hi / 7 power
 was zowen to hi on foure parties
 of erpe / þe for to sle w^t liuerd 7 mū
 gr 7 wip dēp 7 wip beestis of þe
 erpe / And whāne he hadde opened
 þe fiftþe seel : I say vnder þe auter þe
 souls of men slayn for þe word
 of god. 7 for þe wimellunge þ^t þei
 hedde / 7 þei cried wip agreeet voice :
 7 seide / how longe pou lord þ^t art
 holy 7 trewe demest not 7 vegrift
 notoure blood of yete þ^t dwellen
 in erpe : 7 white frokis for ethe
 soule a froole were zowen to hē / 7
 þ^t was leid to hem þ^t þei shuld
 rest. 3it a litil tyme til þe number

of her felowis & of her byrthen ben
fild / pat ben to be slayn as also pei
and I say whāne he hadde opened
pe sixte deel: & lo agret erpe mo
wynges was maad. & pe sunne was
maad blak as a sak of yepre: &
al pe moone was maad as blood: &
pe sterris of heuene fellē dōn ou pe
erpe: as a fige tre sendip his tynne
figis. whāne it is moued of agret
wynd: & heuene wente away as a
book wlapid in: & alle monyngis
& this. weren moued fro her places
& kingis of pe erpe & pryncis and
tribunes. & rich & strong. & othe
bonde man & fre man. hiden hē
in dunes & stounes of hilles. &
pei seie to hilles & to stounes / fal
le ze dōn on vs & hite ze us fro pe
face of hā pat sittip on pe throne.
& fro pe wynges of pelamb. for
pe green day of her wynges co-

mev: & who schal moue stonde/ **vii.**

ffor: yese pyns i say foure. **.c.**

auigels stoungge. on pe fou

re corners of pe erpe. holdige fou

re wyndis of pe erpe: y^t pe blewen

not on pe erpe. ney^r on pe see. ney^r

on any tre/ & i say a no^r auigel sh

zige fro pe rylinge of pe lūne: y^t att

hadde a signe of pe lymynge god/ &

he cride w^t a greet voice to pe four

auigels. to whiche it was zomen to

noie pe erpe & pe see. & seide/ wyle

ye noie pe erpe. & see ney^r trees: til

we marke ye seruants of oure god

in pe forhedis of hē/ & i her to ye

nombrs of me^ret were markid.

an hūdrēd thousand. & xliii. y^r land

markid/ of eij^r lymage of pe sonis

of israel/ Of pe lymage of iuda: xij

thousand markid/ of pe lymage of

ruben: xij thousand markid/ of pe ly

mage of gad: xij thousand markid/ of

of þe lynage of aser: xij þūsand markid/
of þe lynage of neptalym: xij þūsand
markid/ of þe lynage of manasse:
xij þūsand markid/ of þe lynage
of symeon: xij þūsand markid/ of
þe lynage of leuy: xij þūsand markid/
of isacar: xij þūsand markid/ of þe
lynage of zabulon: xij þūsand markid/
of þe lynage of josep: xij þūsand
markid/ of þe lynage of beniamyn:
xij þūsand markid/ after þese þingis
I say agret þeple: whom no man
myte nombe/ of alle folkis & ly
nages & þeplis & lāgagis. standige
before þe trone: in þe syt of þe louh/
and þei weren clopid in white stoo
lis: & palmes were in þe hondis of
hem/ & þei cride wth agret voice: &
seide/ helpe to oure god þat sitt on
þe trone: & to þe louh/ & alle aūgels
stode al aboute þe trone. & þe clore
men & þe foure beestis/ & þei felten

ten in þe lȳt of þe trone on her fa-
 ns. ⁊ worſchipe god ⁊ ſende ame.
 bleſſynge ⁊ deernelle ⁊ wiſdom ⁊ do-
 myne of þan kyngis ⁊ onour ⁊ glori-
 ⁊ þingge. to oure god into worlde
 of worlde. ⁊ me. ⁊ And oon of þe ſeyn-
 ouis anſwerde. ⁊ ſende to me. ⁊ who be
 þeſe þat ben cloþid in white ſcloth.
 and ſo whēnes amen þei. ⁊ ſende
 to hi my lord þou woſt. ⁊ he ſende to
 me. þeſe ben þei þat amen fro greet
 tribulacioun. ⁊ wiſchide her ſclo-
 th. ⁊ madeu hem white in þe blood
 of þe lamb. ⁊ fore þei ben driſte þe
 trone of god. ⁊ ſerue to hi dar ⁊ myn
 in his temple. ⁊ he þat ſitt in þe tra-
 ne dwellip on hem. þei ſhalen no
 more hungre neip þiſt. neip þurſt
 ſhal be on hem neip ony heet
 for þe lamb þat is in þe myddel of þe
 trone. ſhal goide he. ⁊ ſhal be
 þat hem to þe wellis of water of liſt.

[illegible]

of þe smoke of þe pitt / & locustis wē-
 ten out of þe smoke of þe pitt into
 þe erpe / & power was ȝouē to hē.
 as scorpions of þe erpe haþ power /
 & it was comaūdið to hem: þat þei
 schulde not hurt þe gras of þe er-
 pe, neip̃ any grene þing, neip̃ any tre,
 but oonly mē: þat haþ þe signe of ^u
 god i her forhedis / & it was ȝouē
 to hē: þat þei schulde not sle hem: þat
 þat þei schulde be turnēd fye mō-
 yis / & þe turnementige of hē: as þe
 turnementige of a scorpion. Whanne
 he smyt a man / & in vo tūg mē
 schule seke deþ: & þei schulen not
 fynde it / & þei schule be in drede /
 deþ schal fle fro hē / & þe locustis
 of locustis: ben lik to ~~...~~ ^{...}
 mē redy to battle / & on þe hebis
 of hē as tribunes of gold: & þe he-
 bis as hē as þe fūl of mē: & þei
 haūden heris as þe hebis of locustis /

and þe teep of hem were as þe teep
of hoſes / & þei hadde haburjons: as
wił haburjons / & þe voice of her me-
gis: as þe voice of charis of manye
hoſes rēnyng into batelle / & þei
hadde tailis lyk ſerpents: & þei
were in þe tailis of hē / & þe myght
of hē was to gove me fyre moſtis
& þei hadde on hē aking þe myght
of tēpelle. to whom þe name by
þis is Iſabellon / but in greke
pellon. & by latyn he heȝ annunc
terianus. & is adſtrenged so ho
phid. & he is come thre wyȝes / &
þe pigis alſo þe lere angel tēp
de / & he is a voice to þe ſoure
her of þe gulcon. & he is before
þe ſen of god. & ſeide to þe ſixte an-
gel p^r hadde aſtrone alþre þou
ſoure angels n^r ben hoſen in þe
wert ſhād eufines / & þe ſoure
angels were unbounde in hich we-

ven into our & day & thour
 & year to see pe pryncipal part of me
 & pe nombre of pe oost of horis.
 Was threenty & sand & six te & sand
 I herd pe nombre of hē. & so I say
 þis is my vision & þei w^{er} seten on
 hem: hadde þei habouris & of
 fulst & of bymston & pe heedis
 of pe horsis were as heedis of boue
 and fier & smoke & bymston co-
 ming fory of pe moup of hem / of
 þei pryncipal. pe pryncipal part of me
 was slayn & of pe fier & of pe smoke
 & of pe bymston w^{er} smokid out
 of pe moup of hē / for pe mowth of
 horsis is in pe moup of hem & i þe
 tailis of hem for pe nylis of hē be
 lyk to serpentis: haunge heedis &
 in hem þei noien & pe opine men
 w^{er} not slayn i þei plagis
 ne w^{er} dide penance of þe beuities
 of her handis: þei w^{er} w^{er}

not deuels & synplacis of gold. &
of siluer & of bras. & of stoon & of tre
whiche neyþ mou se neyþ here neyþ
wandre / & oiden not penaunce of her
manseingis: neyþ of her witte-
crastis. neyþ of her fornyccions.
neyþ of her pestis wherū slayn x.c.

And I say anoth strong engel to
myngre wū fro heuene doun
wip adoute: & þe reyn boide his
hond / & þe face of hi was as þe
sunne. & þe feet of hi as a piler of fer
& he hadde in his hond a bók
opened / & he sette his ryt foot o þe
see: & þe liff foot on þe erpe / & he cri-
de wip agreet voice: as alhoū whā
he he rorip / & whāne he hadde aȝed.
þe seuene pūdis spoken her vois /
& whāne þe seuene pūdis hadden
spoken her vois: I was to writhe
& I herde a voice fro heuene: seynge
marke þou what þe vii pūdis

spake: & wyle pou write hem / & þe
 aūgel whom I say stondynge aboue
 þe see & aboue þe erpe: leste hy ha
 yond to heuene / & swor bi hy p^r hy
 uer to worldis of worldis: p^r ma
 de of nouȝt heuene & þo pīgis p^r be
 in it / & þe erpe: & þo pīgis p^r ben in
 it / & þe see: & þo pīgis p^r ben in it /
 þat tyme schal no more be / But in
 þe daies of þe voue of þe seueren
 gēte: hāne he schal bigynne to tū
 þe p^r mystere of god schal be en
 ded as he p^r chide bi his seruātes
 p^r fētis / & I herde a voice fro heuene
 of some speliwage wip me & seige
 go for & take þe book p^r is opened
 & þe hand of þe aūgel p^r stondy
 aboue þe see: & on þe lond: & I wete
 to þe aūgel & seide to hi: þat he schal
 geue me þe book / & he seide to me
 take þe book & rounde it: & it schal
 make þe wombe to be bitter: but

in þe mounþ it ſhal be ſwete as ho-
ney / & I took þe booke of þe aūgels
bond & ſenouide it: and it was in
my mounþ as ſwete honey / & when
I hadde deuoured it: my wombe was
loure / & he ſaide to me: it ſhal be
þe cithrone to prynces in heuē: and
to peple & langages & to many

And ſaid he to me: I ſhal be
wꝛſhipped of god & of þe ſanctes & of
þe worſhipper in/ but ſaith he out
þe fixerþ p^r is in/ oʒe þe temple
I mete not it: for it is gone to he-
uē: & þe ſchuler ceſſeth þe ho-
ly ciſſes: forty moꝛtes & ſe-
uent: I ſhal come to my tēpēl in
reſſe: & þe ſchulē ſhall be a p^rſon
in a hundēd & ſeuent: ſchulē
be depūd w^t carles: þe ben tēpēl
we oʒmes: & tēpēl nēd dēd.

& þei stonde in þe sight of þe lord of
 þe erpe & if any man wole anone
 hem hit schal go out of þe troupe
 of hem & schal renoune her enemy-
 es / & if any wole hurte hem þe
 bihousen hi to be slay / þese ha po-
 wer to dole heuene: þe it repne
 in þe iurys of her ptece / & þei ha
 power on iherusalem to tye he to
 od / & to lunte þe erpe with eyn pla-
 ge: & as ofte as þei wolene / & whi-
 ne þei schulen ende her iurys
 þe beest þe iherusalem to deruelte
 schal make batelle agens he &
 schal ouercome he: & schal see hem
 & þe bodies of hem schule be gyng
 þe strems of þe grette cite þe de-
 uid gressy: lodeon / & egypt: & þe
 lord of he is as crucified: & schal
 be seyn of iherusalem & of iherusalem
 & of iherusalem & of he: & schal
 be seyn of he: & of he: & of he: & of he:

And an half: þe spirit of lif of god etride
into hem / and þei stode on her feet: and
gret drede felle on þe þat saie þe / and
þei herre agret voice fro heuene:
seyinge to þe / come up hider / and þei
ascenden to heuene in adoude: and þe
enemes of þe saien þe / and in þe our
agret erpe mounyng was made:
and þe teipe part of þe aces felle to /
þe names of men by thousand we-
ren slayn in þe erpe mounyng: and þe
opur weren sent into drede: and þe
glorie to god of heuene / þe secoude
wo is gon: and lo þe prynces schal come
soone: and þe seuenþe engel trium-
pide: and grete voies were made in
heuene and felle: þe reigne of þe wor-
ld is made oure lordis and of crist his
son: and he schal regne into worldis
of worldis aue: and þe þeun eldeme
þat sat in her seus in þe lye of þe
lord: felle on her faas: and worshipi-

And þe temple of god in heu-
ne was opened: & þe arch of
firmament was opened: & his
lightnings weren made and
voies & pions & erpe monyge and
grest hail: & agret signe apere in
hevene / & woman doþd up þe time
& þe mone vnder hir feet: & in þe he-
ed of hir a crowne of xij sterris / &
sche hadde in wombe & sche crye tra-
uelinge of childe: & is turmentid w^t
sche bere child / & another signe was

for in heuene / & laugher and dregh
of hisse seuer heeding & he he
& in pe hedis of hi by draught
& ye thil of hi know ye vrom
at heris of heuene & seuer he
eye & ye draught had more ye
in heuene yett in heuene
of heuene the heuene heuene
shulde denier his son & the
a heuene the vrom to an
alle folking in heuene & he
heuene in heuene to god in
heuene / & ye heuene the
nelle. where the heuene
ad woy of god: yett he
of heuene dies two heuene & heuene
& a great batle was made in heuene
he: & myght & the aigel
heuene ye draught / & ye draught
the heuene aigel: & ye heuene
heuene ye place of heuene
heuene more in heuene / & ye heuene

god was cast down. ye greet eld-
 erly. y^e is deyd y^e deuel & fenn-
 was y^e disceyner al y^e world. he
 was cast don into y^e erpe. & his an-
 gels weren sent wip hit. & I herd a
 greet voys in heuene. now is iudic-
 helpe & vnglory of oure god.
 & y^e number of his crys. for y^e num-
 ber of oure bysses is cast don. whi-
 che number he bifore y^e sit of oure
 god. my & myr. & yet oure crime hym
 for y^e blood of y^e lamb. & for y^e wo-
 rd of his witnessinge. & y^e longeth
 not her bysses til to depe. & fowre he-
 neres be y^e glad. & ze y^e dwelle in
 hym. **150** to y^e erpe & to y^e see. for
 y^e send is come don to yowre byss-
 es. wip y^e witnessinge. y^e he may
 and tyme. & all y^e y^e changed say-
 ing. he was cast don to y^e erpe. he y^e
 was y^e woman y^e bar y^e lamm.
 & y^e wengis of agur. & y^e

weren zoned to pe womā: p^r the schul
te fle into desert into her place / whē
she is fed by tyme & tymes & half a
tyme: thy pe face of pe serpent / & pe
serpent sente out of his moup as
pe womā. wat^r as a flood: p^r he sch
ulte make her to be drayven of pe
flood / & pe erpe heipide pe womā /
& pe erpe openede his moup & looke
up to flood. p^r pe dragon sente of
his moup / & pe dragon was quoy
trens pe womā / & he wente to ma
ke batell w^t ope of his seed. p^r he
sen pe commendementis of god &
sen pe witnessinge of ihu. & he
sent on pe gruel of pe see. **¶ m. c.**
And he sayed: bringe up of pe
see: bringe up heidist & he
was p^r the hounde houndes ten maidens.
The names of blaspemy / & pe best
myght was hyl apace / & he
sent as pe feet of a hound / & his moup

as þe mounp of alioū / ⁊ þe dragon
 gaf his vñ ⁊ greet power to hi / ⁊
 ⁊ say oon of hise hedis as slay i to
 deep / ⁊ þe woude of his deep was
 curd: ⁊ al erpe wondride after þe
 beest / ⁊ þei worchypide þe dragon.
 þⁱ gaf power to þe beest / ⁊ þei wor-
 chypiden þe beest: ⁊ seide / who is
 lyk to þe beste: ⁊ who schal moue
 fyte wip it: ⁊ amoun speliunge
 grete pigis ⁊ blasfemyes wⁱs zoue
 to it: to do xly. mounpis / ⁊ it opene-
 de his mounp i to blasfemyes to god:
 to blasfeme his name. ⁊ his taber-
 nacle. ⁊ he þⁱ dwelle i heuene /
 ⁊ it was zouen to hi to make ba-
 telle wⁱ seitis. ⁊ to oñ come hem ⁊
 power was zoue to hi: i to ech ly-
 nage ⁊ peple ⁊ lāgaye ⁊ folk: ⁊
 alle men worchypiden it. þⁱ dwel-
 len i erpe / whos names ben not
 witen in þe book of līf of þe lōb.

var was slayn fro þe bygyrnyng
of þe world / if any man hap eny
were he / he þt leuþ into crumbe /
al go into crumbe / he þt slep /
sleuþ / it bihouey hi to be slayn
wip sleuþ / þis is þe panthe & þe
feyr of seyntis / and i say many men
thynge up fro þe erpe / & it had
they hors lyk þe lorde : & it tak
us þe dragon / & dide al þe name
of þe former beest / in his lye / & it
made þe erpe & me dwellinge in
to worschipe þe fyfte beest / whos
woude of depe was curd / & it dide
grette signes : þt also it made fiewe
come in to erpe / fro heuene in þe
lyt of alle men / & it assenye me
þt dwellen in erpe : for signes
whiche be zowē to it to do in þe lye
of þe beest / seynge to me dwellen
in erpe / þt þei make an ymage of
þe beest / þt hap þe woude of lorde

& I wrote / & it was zouchen to hi y^e he
 schuld receiue spirit to be ymage of
 be best / & put be ymage of be best
 quene / & he schal make yt who eue
 onoure not be ymage of be best.
 he sayu / & he schal make alle sma-
 lest grete, riche & pore, & fre men,
 & bonde men: to haue a curreter
 in her ryt hond, eyer in her forthe-
 dre / pat no man may be syf lile.
 but yei haue be curreter, ex^e be na-
 me of be best, eu^e be noumbre of
 his name / here is wisdom / he pat
 hay vnderstandige, acont be nou-
 bre of be best / for it is be noubre
 of man, & his noubre is. six hundred
 and I say. **xliij. & lvi. & lxx.**
And lo a lomb stood on be mount
 of son, & w^t he an hundred thousand.
 & many thousand haunge his na-
 me: & be name of his fadir writu
 in her forhedis / & I herte a voice fro

herene. as ye voice of many metres:
 & as ye voice of agret pūde / & ye
 voice wīche i herde: was as of ma-
 ny harpers harpige & her harp /
 & pe sīgū as a newe song. bīfoze ye
 seete of god. & bīfoze ye sōwe best
 & senpours / & no man myghte seue ye
 song. but pe an hūdrū pouland.
 & flūy. pouland p^t ben bouz so ye
 erpe / pe se it ben par. ben not /
 hū wip wīme / for pe hē wīgynas /
 pe elien ye loun. wīdye eie he
 schal gū / pe se ben bouzt of alle mē.
 ye fiste fructis to god & to ye loun.
 & in ye moup of hem. lesunge is not
 fūden / for pe ben wip on te mē
 bīfoze ye trōe of god / & hū & say a-
 myr aūgel fleynge by ye myddil of
 herene. haupnge an eīlāstunge gol-
 pel: yat he schulte pche to mē sittig
 on erpe / & on eche folk & lūnage. &
 langage & peple: & seide wip agret

voice/drede ze pe lord: & zeue ze to hi
 honour for pe ouer of his towne comen/
 & worschipe ze hi par made heuene
 & erpe: pe se & alle p̄gis p̄t ben i he.
 & pe welhs of watris/ & euop̄ aūgel
 suete seipuge/ yllhe grete babiloyne
 fel toū. fel toū. whiche 3af drinke to
 alle folkis of pe wyn of wrappe of
 hir fornicatiō/ & pe prude aūgel
~~sette up~~ suete hein: & seide wip a greet
 voice/ if any man worschipe pe beest
 & pe ymage of it: & takip pe marc
 in his forheed eip̄ in his hond: pis
 schal drinke of pe wyn of goddis
 wrappe pat is meynid wip deir wip
 in pe cuppe of his wrappe/ & schal
 be turnmentid wip fier & bymstoun
 & pe se of holy aūgels: & bifore pe
 of pe loue/ & pe smoke of hir turne
 is. schal sette up into pe woldis of
 ney pei han rest wip & wip: whiche
 worschipe pe beest & his ymage.

if any man take ye care of his
name / here is ye patience of seyntis:
which kepen ye mandementis of
god & ye say of god / and thete anois
to heuene: seyinge to me / write y.
blessid ben trede men: y^e dicit in ye
lord / fro heues fory now: ye spirit say
yet yett of her traueles / for ye
werth of ye liuen he / and I say &
to a white cloude: & aboue ye cloude
sitte like ye son of man / hauy
ge in his heed a goldene crowne:
& in his hond a sharp sikel / & an othir
angel wente out of ye temple: & cry
ed with a greet voice to hit y^e say
in the cloude / sende y^e sikel & repay
for ye warre comyn: y^e it he wille
ye comyn as ye erpe is ripe / & ye put
sake on ye cloude: sente his sikel
ye erpe & may ye erpe / & an othir
angel wente out of ye temple
is in heuene: & he also haue a

Icham sikil / & anor angel wente
out / to þe riuer: þat hadde power
on fier & water / & he made þis agre-
ment / to hi þat hadde a tharp sikil:
& sente þe Icham sikil: & hitte
mid þe chutris of þe erpe / byn þere
of þe erpe: for þe grauis of it þen ri-
se / & þe angel sente þis sikil into þe
erpe: & gadre grauis of þe wyne-
dore of þe erpe: & sente to þe grete
lake of goddis wraype / & þe lake
was trodon wipoute þe stre: & þe
blood wente out of þe lake til to
þe bandis of heuene: by furlongis
þousand & by hundrid. **Rev. 2.**

And I say anor signe in he-
uene greet & wonderfull: þat
þe angel sente þe to þe
erpe: for þe wraype of god
wipout hem / & I say as aglufon
þe no my fier: & he þat on erpe
þe & his ymage: & þe erpe

of his name / stondege abone ye gla-
sen see, haunge ye harpis of god /
7 singe ye song of moyses ye ser-
uaunt of god. 7 ye songe of ye lamb
7 seide / greet 7 wondrousful ben yi wer-
kus. lord almyghty: yi weies be iust
7 trewe. lord king of worldis / lord
who schal not drede pee: 7 magni-
fie yi name. for you aloone art
iustful / for alle folkis schule come
7 worschipe in yi lzt: for yi domes
ben opene / and aft' yese yingis
I say: 7 lo ye temple of ye taber-
nacle of witnessynge was opened
in heuene / 7 by angels haunge
vi plagis: weren out of ye to-
ple / 7 were clowd wy attoule de-
me 7 whete: 7 were in fere gude
wy goldn gardis abonte ye
brekys / 7 com of ye foure beestis.
7 aft' to ye vi angels: vi goldn
moses ful of ye wrath of god.

pat lyuep into mylons of worldis/
 & pe temple was fillid wip smoke
 of pe magnite of god: & of pe vtu
 of hi: & no man myghte entre into
 pe temple: til pe vii plagis of pe
 sevene angels weren endid. **Revi. c.**

And I herde a greet voice fro he-
 uene: Ieuinge to pe vii. an-
 gels: go ye & schede out pe sevene
 vials of goddis wrath. And erpe/
 and pe firste angel wente. & sched-
 de out his vial into pe erpe: & a
 wounde toers & worst was made
 on alle pat hadden pe ower of
 pe heelt. & on hem pt worst hi-
 pite pe heelt & his ymage: And
 pe seconde angel schede out his vi-
 al into pe see: & blood was made
 as of red pig: & erthe men dide
 dyen: & pe see & And pe pr-
 imo angel schede out his vial
 on pe floodis & on pe wellis of

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[illegible]

his / & yet didnen not penance of her
 meritis. **A**nd ye fyfte engel schied
 out his vial. into y^e ilke grette
 flood eufrates. & quide ye water of
 it. y^e way were made ready to lig-
 is fro ye sune risinge / & i say y^e
 vndene spiritis by ye manere of
 froggis. go out of ye mowp of ye
 dragon. & of ye mowp of ye beste.
 & of ye mowp of ye fals p^rete / for
 yei ben spiritis of deueils. make
 signes / & yei gan forp to hyngis of
 al erpe / to gadre hē to batelle. to ye
 greet day of almyt^y god / so i come
 as a myt peef / blessed is he y^e wa-
 kep & keep his clopis. y^e he w^on-
 dre not naked. & y^e yet se not ye
 ap^rete of hē / & he schal gadre hē
 into a place. y^e is depid i egypt.
And ye sevenye an-
 gel schied out his vial into ye
 air. & a greet voice wete out of

hevene fro ye throne. & seide / it is don / &
leitigis were maad & vounis & pū-
dus / & greet erpe mounyng was
maad: whiche mane newe was: si-
ven me were on erpe. such erpe
mounyng so greet / & ye greet ate
was maad to pre parties: & ye a-
tees of hevi me felwū / & greet ba-
biayne cam to mynde bifoꝝ god:
to zene to it ye appe of wynn of ye
indignatiō of his wraype / & eche
le shū alwey. & lilles be not fōiden /
& greet hail as a talent: cam dou
fro hevene to me / & men blasse-
med god for ye plage of hail:
for it was maad ful greet. **¶ xvii. c.**

And oon of ye vii aūgels cam
pat hadde vii. volis & spak
to me: & seide / come you & shal sehe
we þee to ye dampnatiō of ye
grette hoȝe. þe sitte on many
mannis. w^{ch} whiche shal be of ye

erpe drinke fynyngdrinke / & per y^e diuel
 len i erpe be maad drunke of ye
 wyn of hir lathene / & he took me
 into desert i quert / & i say swain
 sette on a reed beest ful of names
 of blasfemye / haunge seuen hee
 dis & ten hornes / & ye womā was
 clymbed wip ~~red~~ purple and
 red / & ouer gold wy gold & pious
 shon & peris: haunge a goldun
 cype in hir hond: ful of abomy
 nation & uncleynesse of hir forny
 cious / & a name wtu in ye heed
 of hir mystere / babiloyne grete
 modir of forny cious: & of abo
 mynations of erpe / & i say swain
 drunke of ye blood of seintis: &
 of ye blood of martiris of ihu / and
 whāne i say hir: i wondred & i
 greet wondrige / & ye angel seide
 to hi / why wondrist y^e / i shal seie
 to pee ye lāment of ye womā.

7 of þe beest þat verp her: þat hap
wi heedis 7 ten hornes / þe beest
whiche þou seest: was 7 is not /
7 schal shew his repnele: 7 schal
go into perschinge / 7 in dwellinge
in erpe schulen wondre: whos na-
mes be not writen in þe booke of lif.
his þe makinge of þe world / sege
þe beest þat was 7 is not / 7 þis is þe
wit: who þat hap wisdom / þe sevene
hedes ben in hills: on whiche þe
woman sitt / 7 kyngis in ben /
þe han told conseil. 7 no pr
comen not 7 7 whane he schal co-
me: bihouen hi to dwelle a lye
on tyme / 7 þe beest þat was 7 is not.
7 schal be the elste: 7 is of þe sevene
7 schal go into perschinge / 7 þe to her
men: whiche þou hast sent: be ten
kyngis. þat han not take highte /
but þei schulen take þow as hig-
h as on our aften þe beest / þe han

toil fro heuene hauyngre pouer: gret
7 pe erpe was hymed of his glorie
7 he cried wip strong voice: 7 seide
gret babiloyne felde doū. fel doū!
7 is maad pe abitaciō of deuēlis
7 pe kepige of eche viciene spirit.
and pe kepige of eche viciene soul
7 hatful: for alle folkis drinke of
pe wyppē of fornyaciō of hir
7 kingis of erpe 7 marchāntis of pe
erpe. diden fornyaciō wip hir 7
pei ben maad riche of pe viciē of de
uēlis of hir. And I herde an oþ voice
of heuene. levinge my peple go ze
out of it. 7 be not partakers of
pe trespassis of it: 7 ze schulen not
relleue of pe woundis of it / for
pe synis of it cūme til to heuene:
7 pe lord hadde mynde of pe unchū
nes of it / zela ze to it as sche zeldi
te to you: 7 trouble ze trouble þingis.
After her werkis / in pe drinke par

the mediate to you: mege se soule to
 her/ as mythe as she glorified her fil
 was in delys: so mythe thier pene
 se to her & weilige/ for i her herte she
 soup/ i fire a queene & i am not a wido
 we: & i schal not se weilige/ & pfor
 i so say her woundis schulen come. re
 ep & mournyge & hūgry: she schal
 be brest in fier/ for god is strōg: wit
 schal deme her/ & pe lūgis of pe er
 pe schule by wepe & biwele he lūg
 on her: which deden for mynacion we
 her & i nedē in delus: whāne pe sch
 alle se pe smoke of pe brennyng of
 it/ stonōngē for for drede of pe tūen
 as of it: seynge/ wo. wo. wo. pille
 grete cite babiloyne. & pille strong
 cite: for in so outpactom comey/ i
 marchāntis of pe erpe schule wepe
 on it & mourne: for no man schal be
 more pe marchāntis of gylt: no man
 chāntis of gold. & of siluer of p

1
auncs floon & of pearl & of bus & of
purpur & of silk & of carym & of
tre tyuus & alle vessels of yuer &
alle vessels of baous floon & of
bras & of iu & of marbil & of
of anoye & of swete smellinge pig-
is & cymematis & enceder & of usy
& of oile & of flour & of thete & of
gerkeberdis & of schen & of houlis
& of certis & of seruaunt & of e is
ues of me & of aples of thete
ye lye. witten arbye the yee & alle
fate yigne & al dere. plant the y^e/
& marchants of yele yigne. I shulen
no more fynde ye right yere y^e/
unad notice of it. I shulen thete also
for drede of ye fmeites of it. I shulen
& monnyng & leyng. 130. 130.
yille great yere. y^e was. doped. the
had & yille & yeed. I shulen & yille
yille. yille. gold & yille. I shulen & yille
yille. I shulen. I shulen. I shulen. I shulen.

his ben diltitude / & eche gouernour
 & alle y^t cause bi ship into place
 & mayners & y^t wordyde & ye see
 howe fer & meen / seige ye place of
 ye bewynge of releyng / what
 is lyk y^e greet otre / & y^e m^ore y^e
 on her heedis / & crierweyng
 & mournyng / & leynge / wo wo y^e
 he greet otre in islynde. alle y^e y^e
 shippis in ye see ben madd w^hch
 ye prynces of it / for iow it is disolat
 heuene & holy apostles & p^retis /
 keze ful out yowen it / for god has
 bounde souerayn of it / & so strong
 angel w^hch w^h shoon as a greet
 m^ost / & came into ye see & sent
 y^e b^r y^e y^e greet otre bi wile
 is sent it w^hch is a w^hch is
 soule / & ye w^hch of h^o w^hch & o^u
 of w^hch & h^o w^hch w^hch
 t^rump^e / w^hch no more be heard / &
 & y^e w^hch w^hch & eche w^hch

no more be folowen in it / & ye voice of
mylneftoon ſhal no more be herd
in yee: & ye lyt of lanternes ſhal no
more ſhynne to yee / & ye voice of ye
houſbonde & of ye wyf ſhal no mo-
re yet be herd in yee. for y^e martha-
ris weren prynces of ye erpe / for i
yn unthe cruſtyſſe alle folkis ernde:
& ye blood of pſetis & ſerutis is fou-
ren in it. & of alle men y^e ben clayn

Ye myntenye chapitre //

A ſwete pigle & herde as agret
yeice of manye troupis in
yeuene ſeynige allehuys / hering
ye ſonne of god is to oſſe god. for
troupe & yult ben ye ſonne of god.
Allehuys ſonne of ye gude hode y^e
ſonne of ye erpe in hu ſerutene / &
yeuene ye hode of his ſerutene:
of ye herde of hu / & of ye ſerutene
of hu / & ye ſonne of it in ye up:
into ye worldis of worldis / & ye

my serpoins & my bestis felde to
 & worshippe god sittinge on ye throne
 & seide amen. alle. & a voice went out
 of ye throne & seide alle ye seruantes of
 our god. seize ye herpingis to oʒe god:
 & ze yʒe dyeden god smale & grete / &
 & herre a voice of a greet trumpe. as
 ye voice of manny watris. & as ye
 voice of grete yndus seynge alle.
 for our lord god almyty hap reg-
 ned / for we & make we myrre. & ze
 we glorie to hi / for ye weddys of
 the lambe. alle ye wyf of hi made
 redy for his / & it is come to his / & pat
 alle the kyngis of the world with his / &
 myge / for the kyng is in the world
 of the world / & he seide to me / & he
 seide to me / write you. alle the world
 yʒe ben claud to ye lover of ye the
 kingis of ye lambe / & he seide to me
 yese wordis of god ben trewe / & y
 fel to the butre his feet to worshippe

hi / 4 he seide to me / se þu þu þu do not /
I am seruant my peccat & of þi lyf /
hauinge þe witnessinge of ihu /
exchunge þou god / for þe witnessig
of ihu is spirit of grace / and þi
hevene opened / & is ashyt hoys /
& he þat sat on hi was cleand
ful & loyfull / & wip myghte he
reney & fuyt / & þe gen of hi were
as floure of fier / & in his heode
manye viatemes / & he had in
me writen. which no man knowe
þe / & he was doyd in a day /
wip blood / & þe name of hi was cle
and þe son of god / þe son of
in hevene. which he on white heles.
doyd wip blood / & done / and
shewd / & on eche side /
of his wound / & wip it he sayte folk
is / & he sayd / & he sayd /
& he sayd / & he sayd /
& he sayd / & he sayd /

& he haþ writē in his clowþ & i þe hē-
 me: kyng of kyngis & lordis. **And**
 I say an aūgel standinge in þe cūn-
 tre. He crieth wip a greet voice / & seith
 to alle briddis þat flouen by þe myddē
 of heuene / come ze & be ze gadrid to
 þe greet seper of god: þat ze ete þe
 fleisch of kyngis. & fleisch of tribu-
 nes. & fleisch of stronge mē & fleisch
 of horsis / & of þe þat sitt on hē / & þe
 fleisch of þe men & boude men. &
 of ouale & of grette / & I say þe beest
 & þe kyngis of þe erpe. & þe coþis
 of hem gadrid to make battele
 wip hē þat sitt on þe hors & wip his
 coþe / & þe beest was criht & wip
 him þe fals þat seith. I made signes be-
 fore hyr. in which he billyueth. þat
 þat tooken þe criht of þe beest.
 & þat worshipid þe ymage of it.
 & se the thyng that seint quill sent to
 þe poole of her breyng. wip wip.

whip crist a pouland 3eeres / oyrre of te
de me lyued not: al a pouland 3eeres
ben endid / pis is pe firtte azenryge
blessid & holy is he p^t hap p^t i pe
firtte azenryge / in yete me pe se
colite deap hap not power / but pei
shule be p^t of god & of ch^r. & pei
shule regne whip hi a pouland 3e
res whane a pouland 3eeres schu
len be endid: Iannes schal be in
boudē of his prisoū / & he schal goo
out & schal dreyue folkis. p^t beon
four corners of pe erpe: gog and
magog / & he schal gadre: i whor no
dure is as pe grauel of pe see / & pei
threde upons pe ~~land~~ dwelle of erpe:
& enupru ~~the~~ stels of setis.
& pe lorde ~~the~~ sun down of
god fro heu
reuel p^t diu
pe pool of se
hope pe beea

[illegible]

nene & pe firste erpe wente a
 wey: & pe see is not now / & I
 you say pe holy atre ierlm wibe
 couyge tou the heuene maid re-
 by of god. as awyf ouned to hir
 housbnde / and I herie greet
 voice fro pe trane: saynge / lo pe
 tabernacle of god is wip men
 & he shal dwelle wip hem / & pe
 schulen be his peple: & he god
 wip hem shal be her god: & god
 shal wipe away eche teer fro
 pe yen of hem / and deap shal no
 more be. ney mourninge ney
 cryng. ney wofulnes shal be on
 whiche firste pigis wente away.
 And he seide pat sat in pe trane
 to make alle pingis newe / and
 he seide to me / write þou for þese
 wordis ben moost sayful & tre-
 we / & he seide to me it is don / I
 am alsa and so. pe brynging

And ende / I schal zeue frely ye welle
of quik water: to hi þat pristiþ / he
yet schal oyl come. schal welde pese
vignes / I I schal be god to hi & he
schal be sone to me. But to fard
fill men. & unbeliefful and oifide
& manfleeris & fornicatours &
to witchis & witchipens of idole.
& to alle heres: ye part of he schal
be in pe pool brennyng wip fier
& wip mofon. yet is pe seruide deap
and on cum of pe seruire angels
hauyng vials of pe seruire laste
venedictio / I he spak wip me &
sez: come pou & I schal schewe to
pee pe quene of pe wyf of pe lōb
& he took me up in spirit: into
a grete hill & hi / I he schewe to
me pe holy cite ierlm conyng
toil fro heuene of god: hauyng pe
decreit of god / I pe lize of it. hi
aproued & shoued pe ston ias

pis as cristil / & it hadde a wal greet
& hiȝ: & aȝynge xij zettis / & in þe zettis
of it xij aȝels: & names writū in. þe
ben þe names of xij. kynȝis of þe
cones of israel / fro þe east þe zettis. &
fro þe noȝ þe zettis. & fro þe west þe
zettis. & fro þe souþ þe zettis / and þe
walles of þe cite: hadde twelve fun-
dementis: & in hem þe xij names of
þe xij apollis & of þe lomb / & he þe
first wip me hadde a goldē mesure
of aȝed: & he schulde mete þe cite.
and þe zettis of it & þe wal / & þe cite
was sett in square / & þe legȝe of it is
comȝe. as myȝe as is þe bred: &
he met þe cite wip þe reed in fur-
tis twelve poulandis: and þe bred
and þe lengȝe & þe bred of it
was: & he met þe wallis of it
fourty & foure and fouȝty cubits
þe nature of it is of an
array: and þe bildȝe of it was

[illegible]

lyghte it: and ye lomb is ye lamber
 ne of it: and folkis schule walke
 in lize of it: ye lumbis of erpele
 gaten bringe hal gione and on
 to it: and ye pith of it schule not
 be dole to bringe it: myt schal not be
 pith: and ye schule bringe ye glo
 rie & onour of folkis it: in myn
 ony man desirid & doinge alvorn
 nation & leringe schal enter into it
 but ye schal ben writen in ye booke of
 lize of ye lomb. **¶** **ff. c. v. v. v.**

And he schewite to me alvorn
 of quile water schynge as it
 is: bringe forp of ye leete of god
 and of ye lomb: in ye myddel of ye
 street of it: & on erthe lize of ye flood
 ye tre of lize bringinge forp the lize
 fruite: yelinge has fruit be ech man
 ye & ye leues of ye tre ben to helpe
 of folkis: and ech curching schal
 no more be: but ye leynes of god

and of ye lomb: schulen be in it. ^{to} 7
ye seruantes of hi. schulen serue hi.
And yet schulen se his face and his
name in her forhedis/and myzt sch
al no more be. 7 yet schulen not ha
ue neede to ye lyt of lannernē: ney
to lyt of sunne/for ye lord god schal
lytne hem. 7 yet schulen regne to
worldis of worldis/and he seide to
me yese wordis ben moost sepyful
and trewe/and ye lord of spiritis
of profetis. sente his aūgel to schy
we to his seruantes. what yingis
it bihouep to be don soone/and lo
I come soone swiftly/blessid is he
pat keepy ye wordis of pfectie of
pis booke/and I am Iou: pat herre
and say yese yingis/and aft^rward
yax I hadde herd 7 sent felde down
to werldhye bifoze ye feet of ye
aūgel y^t schewide to me yese yingis
and he seide to me se you pat you

to not / for I am seruānt ier p ee
 and of vi bypuren profetis. and
 of he par hepen pe wordis of p
 ferie of pis booke / worchape pou
 god / and he sende to me / signe
 eyn seele pou not pe wordis of
 profane of pis booke / for pe tyme
 is up / he par noiep: noie he hit /
 he pat is in filyis were foul hit /
 aūst man: he unsted hit / and pe
 hoh: he halound hit / lo I come loo-
 & rap me: my me: in telme to eth
 man: aūst man: I am aūst &
 oo pe tyme: pe tyme: I am aūst &
 aūst: I am aūst: I am aūst: I am aūst
 her stolis: I am aūst: I am aūst: I am aūst
 in pe tyme: I am aūst: I am aūst: I am aūst
 aūst: I am aūst: I am aūst: I am aūst
 I am aūst: I am aūst: I am aūst: I am aūst
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[illegible]

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The Epistles and Le-
 road in the Fourth by
 the year after the use of
 Sarum, And the Ad-
 Apotles, and all the Epistles
 and the Apocalypke in the
 English Tongue.

